Faithfull and prudent servant, constituted by our Lord for the Comforter of his Mother; for the Forster-Father of his Humanity; and for his only and most faithfull assistant in his great design upon earth. S. Bern. Hom. 2. super Missus est

Faithfull and prudent servant, constituted by our Lord for the Comforter of his Mother; for the Forster-Father of his Humanity; and for his only and most faithfull assistant in his great design upon earth. S. Bern. Hom. 2. super Missus est

# PIOUS REMARKES UPON THE LIFE OF S. JOSEPH SPOUSE Of the B. Virgin *Mary* Mother of our Lord JESUS CHRIST.

Written Originally in *French* by Rd. Father *Paul Barrie*.

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# PIOUS REMARKS UPON The Life of Saint *Joseph*, Spouse to the Blessed Virgin *Mary*; exciting Devotion to this Glorious Saint.

## CHAP. I.

### *Of the admirable Love that God bore Saint* Ioseph.

IT was doubtless a Divine Inspiration with which that Painter was mov'd, who first put a Lilly into Saint *Joseph's* Hand. Flowers we know have something very lovely and charming in them; and 'tis look'd upon as

an honor and good Fortune, no less to bear their Name, than to bear them in our Scutcheon or Coat of Armes: Wherefore the City of *Florence* esteems it as a very great one, to bear the Name of that rich Flower, that adorns her delicious Gardens.

The glorious Name of *Rose*, is also justly intail'd upon the Iland of *Rhod's*, as being so beautiful and pleasant a place, that it even resembles a Rose in the Spring.

All the World know's, that *Susa*, the chief City, in great *Assuerus's* Kingdom, pretended to better Fortune than all the other Cities of *Asia*; because the Name *Susa* signifies a Lilly, whereby she gave her self a right above all other Cities, of stiling her self the *City of Lillies*.

And there are none, even of the Interpreters of Holy Scripture, who do not take notice, that the City of *Nazareth* fortunately bore the Name of *Flowers*, Because it was the residence of *Jesus Nazarenus*, that is, *Jesus* of the *City of Flowers*, and the Native Town of *Mary* and *Joseph*, the three fairest Flowers, in the Garden of the Holy Catholic Church.

We Read also in Ancient Annals, that the very name and sight of Flowers; have been look'd upon as a most happy and prosperous Omen; for as *Plutarch* recounts in the Life of *Sylla*, the *Roman* Army being drawn up

up in Battle array, ready to charge the Enemy, an agreeable gale arising, brought a great quantity of Lillies, Roses, Violets, Flower-de-Luces, Daffadils and several other sorts of Flowers, from the Neighboring Fields and Gardens; which falling upon the Shields and Head-pieces of the *Roman* Souldiers, they believ'd it a certain presage of their good Fortune; and even a kind of crowning them Conquerors before-hand.

At the Battle of *Lepanto*, Roses were there sold in the publick Piazza, in the Month of *October*, as red and fresh as they are in *June*: From whence all assur'd themselves of a signal Victory, that the Christians shou'd obtain against the Turk's. This Lilly therefore Saint *Joseph* bears, betokens those extraordinary qualities and priviledges, wherewith he is inrich'd; and therefore the Painter who first put it into his Hand, was, as I sayd; without doubt inspir'd from Heaven to do so, since this Branch of Lillies, silently hint's at whatsoever can be said of him; and even manifests all those wonders, that lie hid in this Great Saint: As I shall hereafter endeavour to explicate.

Wherefore do but learn the price and excellency of the Lilly, and thereby you'll know the eminent and admirable Perfections of Saint *Joseph*, and perceive also that wonderful and almost

incredible Love, which God had for him. For as a Lilly is the grace and ornament of a Garden of pleasure; as 'tis the beautiful Master-piece, that draws the Eyes, and charms the Hearts of the beholders, at their first entrance into it; so according to Saint *Austin*, there are no less charming Lillies in the Garden of Heaven: † *Amongst Heavenly Flowers neither Roses nor Lillies*, says he, *are wanting*: That are no less charming to their beholders.

Now let us see how beautiful and sweet a Lilly Saint *Joseph* is; for since the heavenly Spouse is highly pleas'd with a feast of Lillies; therefore Saint *Joseph* had the honor to be invited to it, next after the Bridegroom himself. * *My beloved is mine*, says the Spouse, *and I am his, who feeds amongst Lillies*. Behold then *Jesus*, *Mary* and *Joseph*, three glorious Lillies indeed, that assist at this Banquet of Lillies. The honor and beauty both of Heaven and Earth, and the most amiable of all Created Objects. But before we Contemplate Saint *Joseph*, let us take a view of the Lillies Perfections, which is an Emblem of him.

The Lilly surpasses all other odoriferous Flowers in growth, as well as

† Floribus cæli neque rosa neque lilia desunt. *Aug. serm.* 11 *de Sanctis.*

* Dilectus meus mihi & ego illi qui pascitur inter lilia. *Cant.* 2. 16.

beauty,

beauty, she raises her beautiful head upon a streight stalk, many feet higher than any other Flowers do; as Saint *Joseph* also in the height of Justice and Perfection, surmounts all other Saints: Wherefore when we behold Saint *Joseph* leading his reputed Son *Jesus*, in one Hand, and the Blessed Virgin *Mary* in the other, we cannot but admire, to what a height of Dignity God has rais'd him, and must own, that none ever was rais'd to the like; and that such a Dignity as this, is not given in the House of God, but according to the Sanctity and Graces, the Person rais'd to it, is partaker of; and which the Ministry he is imploy'd in, do's require.

The first and highest degree of all Honors and Dignities upon Earth, was due to *Jesus*, the Son of God Incarnate; the second, to the Blessed Virgin *Mary*, Mother of God; and the third, to Saint *Joseph*, Spouse to the Blessed Virgin *Mary*, and Foster-Father to the Son of God. Wherefore according to the most devout and learned Doctor of the Church, Saint *Thomas*, our Lilly Saint *Joseph* is rais'd also, after *Jesus* and *Mary*, to the highest Dignity upon Earth, * *By so much*, says he, *he excel'd others, by how much he was rais'd to a higher Dignity than others were.*

* Eo fuit excellentior, quo ad altiorem ordinem pertinuit. *S. Th. 3. par.*

The Lilly also is an Emblem of pure Love, and springs from a Heart, the source of Love, which it's Root resembles; and in this it resembles also our Saint *Joseph*: Who, next to *Jesus* and *Mary* exceeds all Creatures both in active and passive Love; his Heart was most inflam'd, by being repleniſh'd with the Love of God towards him, which mov'd his Divine Majesty to raise him to the highest Dignity on Earth, next to *Jesus* and *Mary*. And Saint *Joseph* reyerberates and casts back these Flames towards God, by a faithful correspondence, and fidelity in those high functions, to which he had chosen him; which render'd him most amiable both to Heaven and Earth, as I shall hereafter prove more at large. So that we see how the Lilly is a lively Emblem of our Saint, and that this Lilly he holds inhis Hand intimates something that is great, and what is beyond our power to express. The very number also of the Lillies leaves, betokens those six wonderful priviledges, which the extraordinary Love of God, mov'd him to bestow upon our Lilly Saint *Joseph*.

*Margaret* Queen of *Navar* took for her *Device*, a crown'd Lilly, at which two rich Pendants of Jewels were hung; with this Motto: * *The wonderful work of Nature*: Which De-

† Mirandum naturæ opus.

vice

vice, may alſo be very well apply'd to Saint *Joſeph*. The Lilly is his Enſign, and is not only the wonder of Nature, but of Grace alſo; upon which, hung thoſe two rich Jewels, *Jeſus* and *Mary*, whom he led in each Hand, bearing the Title of Father to the one, and of Husband to the other; he therefore juſtly deſerves to be Crown'd, ſince in the Love of God he bears away the Priſe from all; both in the Church Militant and Triumphant: So that none muſt dare to diſpute the right of Coronation with him, he having thoſe high Prerogatives beſtow'd upon him, from which all others, except *Jeſus* and *Mary*, his beloved, Son and Spouſe are excluded. The part and portion alſo he has of Divine Love in this Triumph, is very remarkable, and gives him a place in that title, which his great Progenitor *David* gave to the 44. Pſalm; * *The Triumph by Lillies.* Making him partner in this Triumph with the two other Lillies *Jeſus* and *Mary*, theſe being all, and always of a Company. Wherefore ſince this Triumph partly belongs to him, I may conclude him a Conqueror with the other two, and that this his Triumph, is as much above that of all other Saints, as he exceeds them in thoſe wonderful Graces and Prerogatives, which the Love of

* Triumphus per lilia. *Pſal.* 44.

God bestow'd upon him: This will easily be perceiv'd by displaying the six Leaves of our Lilly, and discovering thereby the six extraordinary Prerogatives, the Love of God has bestow'd upon him, above all other Saints, excepting upon *Jesus* and *Mary*.

The Head or Blossom of this Flower contains, as I sayd, six white resplendent Leaves, which represent the six particular and extraordinary Prerogatives, that shine in Saint *Joseph*, beyond all other Saints; Wherefore 'twill be sufficient only to open and display these six Leaves, to let you see the wonderful novelties they contain, and thereby both raise your Imagination of Saint *Joseph's* Perfections, and charm your Affection to such a height, with Love and Devotion to him, as he truly deserves. Novelties, as we find by experience, contain a certain lustre within themselves, that causes admiration, and therefore they need not borrow words or discourses to set themselves out. A Beauty inrich'd by Nature, as you know, needs neither Paint nor Patch; a Diamond of great price wants no foile to set it off. A Cabinet also fill'd with rich and sparkling jewels, declares it's own value, and therefore needs no other commendation, than to set it open; containing within it self it's own light, lustre and beauty. The Leaves I am about to display of this glorious Lil-

ly,

ly, are of the ſame ſtamp or nature, ſo that by giving you only a ſight of them, as of ſo many unheard of Prerogatives, they cannot but raiſe your admiration of his Perfections, and even charm and move you to a Devotion to him.

The firſt Leaf or Prerogative I lay open, cannot but cauſe a ſtrange admiration; for is it not wonderful that a Son ſhou'd chooſe his own Father? 'Tis a wonder never before heard of in the World, ſince it's firſt beginning. Read the *Roman* Annals, turn over all the Hiſtories of the Univerſe, you'll find nothing like to this, and were this a practice that cou'd be brought into the World, what a change wou'd it make in it? Poor, Deform'd, Imperfect and Vicious Men, wou'd never be choſen for Fathers: None but ſuch as were Rich, Prudent, Vertuous and every way Accompliſh'd, wou'd be made choice of; from whence we may conclude, that a Perſon who is choſen by one that is very Prudent; muſt needs be very Good, Beautiful, and moſt Accompliſh'd in all kind of Perfections.

Now to apply this to our Lilly, to our Glorious Saint *Joſeph*. You know that the Son of God, by right of his Divine Exiſtence, had a Being before his Human Birth; andtherefore had the advantage of Time, in which he might chooſe his Father; and ſup-

poſing

posing his design, to choose one amongst Men, 'tis certain his infinite Wisdom, wou'd make choice of one most Perfect and Eminent in Sanctity; and of one that were most fit and most capable, for so high a Dignity: For if a Worm, like my self, wou'd make choice of the bravest of Men for it's Father, had it an occasion offer'd to do so; can we imagine that the Son of God, the Eternal Wisdom, who judges of things as they are, knows the value and depth of Hearts, and sees the worth of all Creatures, wou'd not choose the most Perfect of all Men for his Father? To think otherwise, wou'd be to rank his Wisdom beneath our own. Wherefore since he has chosen Saint *Joseph* before all others, since his Knowledge and Love mov'd him to this Election, must not this choice he made of him, be an evident proof, that he was eminent in all Perfections? Especially since the Divine Wisdom it self chose him for his Father?

Let us now pass on, and take a view of the second Leaf, or second Prerogative of our glorious Lilly. He was not only chosen by the Divine Wisdom to be his Father; but even to be Father to him, who was the Son of God. So that by this Election which the Eternal Wisdom made, *Joseph* had God for his Son. Who cou'd have

have thought it poſſible, that a Man cou'd be Father to the Son of God? Or cou'd ever have imagin'd, that Man might with truth ſay to the Son of God, you are my Son? Or that Man ſhou'd arrive to ſo high a pitch of Dignity, as to bear the relation of Paternity, to the Word Incarnate? Which in ſome meaſure reſembl'd, the Paternity of the Eternal Father, to his Eternal and Uncreated Son. O wonderful Dignity! *Joſeph* Father of *Jeſus*! Father of the Son of God Incarnate! Having the honor to be Father to him upon Earth, to whom God is Father in Heaven: But to evidence, and make this Truth more clear.

We muſt know, that *Jeſus* was not his Son by Nature, but by the Lawful Right that accru'd to Saint *Joſeph*, by *Jeſus* his being Son to his Spouſe, the Bleſſed Virgin *Mary*: For by his being her Son he was Produc'd in, and Born of that Fleſh, which by right of Marriage was Saint *Joſeph's*, and was under his power and juriſdiction. So that according to the common axiom of the Civil Law, that ſays: † *Whatſoever grow's in, or is built upon anothers Soil, belongs to the owner thereof*: This title was ſtrong enough,

† Quid in alieno ſolo naſcitur vel ædificatur, ſub illius dominium cadit cujus eſt ſolum. *Inſtitut. de rer. diviſ.*

to give him the right and title of a Father, and caus'd our Blessed Lady, to stile him his Father even to her Son himself, when she sayd, † *Behold with how much Grief your Father and I have sought after you*; he also by his Answer, seem'd to own him for his Father upon Earth; when he sayd, * *Knew yee not, that 'twas chiefly my duty to take care of my Fathers business?* Meaning his Heavenly Father, as if he wou'd have sayd, you have reason for what you say, but you know that my first and chief obligation, is to comply with the Will of my Heavenly Father.

But this is not all; Saint *Joseph* was not only the Father of *Jesus*; because he was call'd so; or because he had that relation to the Blessed Virgin I before spoke of; but because he wanted nothing, that is found in a true Paternity, or Fatherly Right. He had all that care, affection, and authority, that any Father ever had, or ever will have, in relation to a Son. For as Saint *John Damascen* says, † *Saint* Joseph *had all that cou'd intitle him to the right of Paternity*;

† Pater tuus & Ego dolentes quærebamus te. *Luc.* 2. 48. * Nesciebatis quia in his quæ patris mei sunt oportet me esse. *Ibid v.* 49.

† Omne jus quo constituitur Paternitas, fortitus est *Joseph*, solo jure

except

*except that of Generation:* * *Which*, according to *Rupertus* the Abbot, *God the Father supply'd, by infusing into the Husband of* Mary, *a Paternal Love of her Son Jesus.* By which infusion, Saint *Joseph* participated of all Graces that can either be nam'd or imagin'd; for if God had a design to Love a Man after the best manner imaginable, or to give him the highest place of Glory in Heaven; what more cou'd he do for him, than to constitute him to bear the Office of a Father, over his own and only Son? than which nothing can be more excellent, nothing more rare or more admirable; for by giving him this Office, he gives him all the qualities necessary for it; and gives him power to call even the Son of God, his Son, causing the effect to correspond to the Name.

The third Miraculous Leaf or Prerogative of this Lilly, is, that being Man, he shou'd become Husband to the Mother of God. O wonder of wonders! When we wou'd comprehend in few words, all the wonderful Perfections and Prerogatives of the Blessed Virgin *Mary*, we make

generationis excepto. *S. Io. Damas. Orat. de na B. V.* * Et hoc supplevit Deus Pater, infundendo viro *Mariæ*, paternum pro filio *Jesu* amorem. *Rupertus in* 1. *Matth.*

use of Saint *Mathews* words; † *Mary of whom Jesus was born.* For as by styling her Mother of *Jesus*, we comprehend all that can be sayd of her; so Saint *Joseph* by being styl'd Husband to the Mother of God, comprehends, under this title, all other Dignities and Perfections whatsoever: So that a greater than this cannot be given him, as Saint *John Damascen* well observes, when he says. * *You call him the Husband of* Mary, *this is such a title as cannot be explicated, and more than this, cannot be sayd of him.*

*Mary* Spouse to *Joseph*, do's in plenitude of Grace surpass both Men and Angels; and has not her Husband think you the like endowments? Since God judg'd him a fit match for her; and for this end gave him so great an abundance of Grace, Vertue and Sanctity, that neither Men nor Angels ever had the like, hereby to fit him to be Spouse, and Guide to the Virgin-Mother: God judging it fit, that in her right, he shou'd partake of all her Honors, Favors and Dignities. If therefore she be a Princess he is a Prince; and

† *Maria* de qua natus est *Jesus. Matth.* 1. 16. * Dicis illum virum *Mariæ*, hoc est prorsus ineffabile, & nihil præterea dici potest. *Cant.* 3. *in Nat. B. V.*

he also is King, where-ever she is Queen. For God who design'd to raise *Mary* to the quality and honor of the Mother of God: At the same time design'd her a Husband, like to her self; whom he lov'd above all Men upon Earth, and therefore endow'd him with all Graces suitable to such a Dignity. O thrice happy *Joseph*! Thus chosen by God, and thus fitted and advanc'd to be the Husband of the Mother of God, as his best beloved, next to *Jesus* and *Mary*.

The fourth Miraculous Leaf or Prerogative of this Lilly, is, that he is at once both a Father and a Virgin. Which is so singular a Prerogative, that 'tis allow'd to none but him. There have been many Virgin-husbands, but of Virgin fathers there has never been any one but S. *Joseph*, who is Spouse also of a Virgin-mother. Which singular Prerogative, was reserv'd by God; only for his best beloved JOSEPH and MARY. God lodging his special Favors, where-ever he places his particular Affection.

The fifth Miraculous Leaf or Prerogative of this Lilly, is, that S. *Joseph* being a Creature, shou'd take care of his Creator. For he was † *Father of the Family*, Foster-father,

† *Pater familias.*

Tutor and Guardian of the Word Incarnate, So that the Angels who beheld the Son of God, in the Bosom of his Eternal Father in Heaven, seeing him also in the Arms of Saint *Joseph* upon Earth, might very well cry out with admiration and astonishment, behold the Governor of the Universe, govern'd by a Man! Behold him who carefully nourishes all Creatures, nourish'd by his Creature! Behold him whom the Heaven of Heavens cannot contain, shelter'd under the Roof and Protection of a poor Inhabitant of *Nazareth*! And these Angels might also very well have address'd to Saint *Joseph*, the same admirations, that *Methodius* did to the Mother of God, in these following words: † *O Nursing-Father to him who feeds all Creatures. O Rich* Joseph, *to whom God himself becomes a Beggar! Thrice happy art thou, who hast him for thy Debtor, who lends to every one whatsoever he possesses; for all Creatures are indebted to God for their Being, and for every thing they Enjoy: But to oblige thee, God will become oblig'd to thee; and make himself*

† O Nutriti cuncta nutrientis. Ave *Joseph* cujus gratia, Deus factus est indigens; Euge qui debitorem illum habes, qui omnia omnibus mutuat; omnis enim creatura omnia Deo debet, Deus autem tibi debitor existit.

the

*thy Debtor.* Wherefore let us joyn our Admirations and Congratulations with those of the Angels, saying; O thrice happy *Joseph*, favorit of the Court of Heaven! O best Beloved of God! since he has plac'd so great a confidence in thee, as to commit his only Son to thy Care and Conduct.

The sixth and last Miraculous Leaf, or Prerogative of this Lilly, is, that he is one of the Persons of the Created Trinity, which is next in dignity to the uncreated; and wonderfully also resembles all the three Persons of the uncreated Trinity; as the Lilly also do's, which he bears in his Hand; For in a white resplendent Cup or Throne, it includes three Golden Septers, all three equal in Odour, Beauty and Shape, issuing from the middle or heart of the Flower; which resemblance, gives no little honor to the Lilly; since it mak's it a similitude, whereby to declare the Majesty of this Divine Mystery. Nor is it any less honor to our Lilly, Saint *Joseph*, to resemble the three Divine Persons, Father, Son and Holy Ghost, which he do's after such a manner as might raise a jealosie even in the Angels; to see that God has bestow'd upon Man, such a resemblance of that Mystery, which in it self is the most wonderful of all Mysteries; did they not Adore, with

all possible Submission and Resignation, his Divine Will and Pleasure in all things. For as the Eternal Father, is the Father of the Uncreated word, so Saint *Joseph* is the reputed Father of the word Created; And as God the Son is the Redeemer of Mankind; so Saint *Joseph* is his Coadjutor in this great work; since he imploy's all his cares, all the labours of his Hands, and all the sweat of his Brows, to gain wherewithal to nourish and maintain our most Merciful Redeemer. Lastly as the Holy Ghost is the Spouse of *Mary* the Mother of God, so Saint *Joseph* is also her Spouse. What therefore can be a greater Subject of jealosie to the Angels than this? But they know him to be a favorit of God, and therefore rejoyce as much in the honor God bestow's upon him, as in their own; and honor him as a Prince of their Grand-masters Court, and as one he will have thus honor'd.

After having thus display'd these Miraculous Leaves; and declar'd the wonderful Prerogatives of our Lilly, I cannot refrain from blessing and praising the Divine Providence, for inspiring the Painter to put a Lilly into Saint *Josephs* Hand, by the help of which, the same Providence has been pleas'd to inspire me to explicate his Merits and wonderful Prerogatives.

rogatives. And if heretofore an ingenious Artiſt, did ſo cut and diſpoſe the Leaves of ſeveral Flowers that they made a very Beautiful Picture of *Flora*; why may not I, quicken'd by Saint *Bernard's* Fancy, when he ſays; † *So many Lillies, ſo many Vertues* endeavour to make a lively Picture of Saint *Joſephs* Vertues, out of the different ſorts of Lillies, and different ſignification of their Colours? By the white Lilly, is repreſented his Chaſtity, by the yellow, his Charity, by the carnation, his Mortification, and by the green one, his Hope. *So many Lillies, ſo many Vertues.* Let therefore this declaration of his Vertues, joyn'd with the reſt of thoſe wonderful Prerogatives I have before declar'd, convince us of his extraordinary Perfection, and give us an aſſurance that there is neither in Heaven nor Earth any Creature above Saint *Ioſeph*, or that is more favor'd by God, except *Ieſus* and *Mary*.

† Quot virtutes tot Lilia. *Ser.* 70. *in Cant.*

# CHAP. II.

## *Of those Wonderful Qualities, Whereby God rendered Saint* Joseph *amiable, above all other Saints, except* Jesus *and* Mary.

ARIAS *Montanus* a famous Antiquary, and no less admir'd for his knowledge in the Hebrew Tongue; kept in his Cabinet amongst his other Rarities, a Medal that he extreamly valu'd, both for it's Antiquity and Prophetical signification. Which was a piece of Mony call'd by the *Jews* a Shekle, on the one side of which, was represented such a Vessel, as the Crisme or Consecrated Oyl was kept in, in the Temple, with this inscription under it, † *The Genealogy*; and on the reverse

† *Genealogia.*

of

of the Medal was a double rank of Pearls, one and forty in number, in the center of which, were these words, † *The time of Anointing*. By the number of the Pearls, were signifi'd the Progenitors of Christ, who were fitly represented by such precious jewels, who were in all, one and forty, himself, the * *Anointed*, being included.

I willingly make use of this erudition, to begin my description of the amiable qualities of Saint *Joseph*; who was one of these Pearls, to which he is fitly compar'd, since you know how much this jewel is esteemd for it's resplendent Beauty and Heavenly colour, and therefore one of his Devot's, cou'd not find out a title that more fitly expres's'd his Beauty, than to call him ‡ *Lovely Pearl*, as the Church stiles his Spouse, * *Lovely Mother*; both being Parents of the Amiable and Lovely *Jesus*, whom his Royal Progenitor stiles in his Psalm of Triumph: † *The most Beautiful of the Sons of Men*. We know amongst other Perfections, Beauty of Body is very highly esteem'd, which when it meets

† Tempus Unctionis. * Christus. ‡ Margarita amabilis. *S. Teresa.* * Mater amabilis. *Ler. Laur.* † Speciosus forma præ Filijs Hominum. *Psal.* 44. 3.

with

with good Natural Parts, and a Vertuous disposition of Mind, nothing can be more desir'd. I shall therefore endeavor to shew, how Saint *Ioseph* excell'd in all these.

To begin then with his Beauty of Body, in this he resembl'd his Spouse, and as she surpass'd all other Beauties, so in Beauty Saint *Ioseph* was her Consort: In which truth, I agree with those learned Men, who hold for certain, that he was no less excellent in all Perfections of Body, than in those of his Mind. For we cannot imagin that *Iesus* wou'd permit so strict an alliance of his Beautiful Mother, with a Man who had any Personal Defect. For what Father is there that chooses not the most accomplish'd Person to Marry his Daughter unto? *Gerson* affirm's that in his Face or Countenance; he resembl'd and was very like to *Iesus*, the most Beautiful amongst the Sons of Men; the † *Face of Iesus*, says he, *resembl'd the Face of Ioseph*. And Saint *Bernard* testifies also; that he was like to that unparallel'd Beauty, the Blessed Virgin *Mary*; * *Ioseph*, says he, *was made to the likeness of the Blessed Virgin his Spouse*. So that

† Facies *Iesu* erat similis faciei Ioseph. *Gerson*. * Erat *Ioseph* factus ad similitudinem Virginis Sponsæ suæ. *S. Ber.*

they

they are all alike in Beauty, in which they exceeded all others. Thus much therefore may suffice for the discription of his Beauty in general, now let us descend to particulars.

His Face cast forth such rays of Beauty and Sweetness, as charm'd all that beheld him. One sight of him was sufficient to win the affection of the beholders, and move them to a Devotion to him. This, Sister *Jane of the Angels*, Priorels of the *vrsulins* at *Lodun* testifi'd; when the Painters ask'd her (after Saint *Joseph's* Apparition and Miraculous cure of her Health) how they shou'd draw him; for having describ'd to them his Fore-head, Eyes, Nose, Chin, Beard, Hair and all the rest of his Features, after the best manner she was able; she added, make use in fine of all the advantages your Art admits of, or is able to perform; yet after all you can do, you will never be able to express the Beauty of his Countenance. And when they ask'd her whether he was as handsom as such and such a Person; make him as much handsomer than these you speak of as you are able, yet after all, you will come short of his Beauty; it being impossible truly to express it, as it is. I must therefore forbear to endeavour to express by Pen, what they were not able to express by their Pensils; and con-

clude

clude with this short description, that in Beauty he was next to *Jesus* and *Mary*; whose Beauties were above what can be expres'd by Words, and are even beyond any idea or imagination can be fram'd of 'em.

Yet to give you some glimps or shadow of his Beauty, I am assur'd that when they shew'd this Devout *Vrsuline* his Picture at *Paris* as she pass'd by, which *Hurlet* the Famous Engraver had made, to represent the Miracle of her Recovery; she acknowledg'd the Face had many Features like his, and that it had some resemblance of that Majesty, she beheld in Saint *Joseph*, when he Appear'd to her, and at the same time perfectly cur'd her. Which mov'd me to get a Plate Ingrav'd after that, tho' far smaller (which you may see in the Frontispiece of this Book) which the Graver has perform'd with so good success, that it contains such a Majesty and Sweetness, as strike both a Reverence and Affection into the beholders; and gives 'em a glimps or shaddow of his heavenly Beauty.

Moreover an agreeable exterior, a sweet and pleasant conversation, are no less charming than Beauty: Which Saint *Joseph* had in very great Perfection, as well from his Natural temper, as from the many Years conversation, he had enjoy'd with the Word

word Incarnate, and with the Queen of Angels: For in him the least defect in this kind, wou'd have been very notorious; he being design'd by God to treat and converse with those Kings, whom he inspir'd, and led by a Star to Adore his Son; and not only to treat with Kings but even with Angels themselves, sent to him upon several Embassys, to inform him of the Mistery of the Incarnation; of the Name he shou'd give his Son; of *Herod's* design against his Life; to warn him to fly with him and his Mother into *Ægypt*; to give him notice of Herod's Death; and that he might return home again, tho' by a different way from that he took when he fled into *Ægypt*. Whom moreover he design'd to be the constant Companion of the Queen of Angells; and even of the Son, and Mother of God: And therefore he endow'd him with a great, noble and generous Mind; and replenish'd his Heart with such a Heavenly joy, as even broke forth and discover'd it self in his Countenance; and gave a grace and ornament to every action he perform'd; whereby he gain'd every one's Affection and Esteem, besides his own; he being hereby not the least puffed up with any self-love or self-esteem; nor did he, as it ordinarily happens, become less affable upon account of these honours done

him, but receiv'd 'em with so bashful a modesty, and such an angelical sweetness, as declar'd that he look'd upon himself as undeserving, of the esteem and love they shew'd him; more admiring and regarding their goodness, than his own merits. So that this his sweet disposition, this his excellent humour, together with his beautiful and pleasant Countenance, which breath'd such an Humility, joyn'd with winning and Angelical Modesty, as render'd his conversation both pleasing to Men, and Angels, nay even to God himself. So that the Interpretation of the Patriarch *Joseph's* Dream, was verifi'd in our Saint *Joseph*; for the Sun of Justice and she who was as beautiful as the Moon, even the Son and Mother of God, both admir'd and even reverenc'd him.

But all these are only exteriour ornaments, and nothing, in comparison of the interiour he possess'd; I mean those Vertues that adorn'd his Soul; for nothing is so lovely as Vertue; and nothing renders any object so worthy of Love as Vertue do's. And this it was that made Saint *Joseph* gain so great a conquest over the Hearts of all that knew him: For he was Charitable, Patient, Meek, Humble, Devout, Obedient, and in fine was all that either the reputed Father of *Jesus*, or the Spouse of

*Mary*

*Mary* ought to have been. And tho he had not of himself been so Eminent in these Vertues; yet the constant conversation with such eminent Paterns of them, as *Jesus* and *Mary*, were, cou'd not but render him also most eminent in the same. For as one who lives in a perfumer's shop, do's not only take pleasure in the smell of the perfumes round about him, but is thereby perfum'd himself, so the Vertues of Saint *Joseph*, were increas'd by theirs, with whom he constantly Liv'd and Convers'd.

What I have sayd, cannot, I am sure, but raise in your Hearts such a Love and Devotion to this great Saint as their's was; whose Examples I shall hereafter recount, and at the same time, shew how great this Love and Devotion ought to be: That is to say, it ought to be next to our Love and Devotion to *Jesus* and *Mary*.

C. CHAP.

# CHAP. III.

## *Of the great Love and ſpecial Devotion we ow Saint* Joſeph; *and that it ought to be next to that we have for* Jeſus *and* Mary.

CERTAINLY none can refuſe to pay this debt of Love to our Amiable Saint *Joſeph*; to this object of the Love of *Jeſus* and *Mary*; and to one ſo highly belov'd by God himſelf: For can the Eternal Wiſdom Err or be Deceiv'd? Can *Mary* engage her Affections without Reaſon? Or can we charge God with partiality, becauſe he Loves Saint *Joſeph* next to *Jeſus* and *Mary*? Certainly ſuch thoughts as theſe can never enter into a Pious Heart. Wherefore we muſt conclude, that ſince he was ſo amiable, they cou'd not elſewhere lodge their Affections better, or give a preſent of their Love

Love to any one more deserving than Saint *Joseph*.

Let us therefore see how they Lov'd him, and endeavour to Love him as they did. Believing that God has renderd him lovely above others, to move us to Love him above others; and move us to follow the track's of his own Divine Affection towards Saint *Joseph*.

'Tis hereby we shall know that we are proficients in this Divine School of Love, when we come to Love Saint *Joseph* above all other Saints next to *Jesus* and *Mary*; in which consists that special Devotion we ought to have to him. I say not this, to lessen your Love and Devotion to any other Saint, but to augment your Love and Devotion to this Saint; who in regard of his Merits, hold's the first rank in Heaven and Earth, not only upon account of that Love that *Jesus* and *Mary* bore him; but of the Love that God has manifested towards him, by those high perogatives he has bestow'd upon him. Not but that God has also very highly favour'd many other Saints of his Heavenly Court; such as Saint *John Baptist*, whom the Divine Word declar'd the † *Greatest amongst the Sons of women*; and

† Inter natos Mulierum non surrexit major *Joanne Baptista*. *Matth.* 11. 11.

such as the Apostles also were, who are Pillars of his Church, and like Stars of the first magnitude in the glorious Firmament of Heaven; as well as several other Saints like unto these; but we must remember, what the Learn'd and Devout *Gerson* says, that if the first Ranck and Hierarchy in Heaven, is, that of the Father, Son and Holy Ghost; so the second is, this of *Jesus*, *Mary* and *Joseph*; and that all other Saints are of a lower Rank and of a different Hierarchy. These other great Saints hold indeed the first place in their Rank and Hierarchy, according to the ordinary Law of Love; but not in that of the Order of the Hypostatical Union, and in the Mistery of the Incarnation, wherein those are only compris'd, who most nearly relate to *Jesus* and *Mary*, namely Saint *Joseph*; who compleats this Created Trinity as I before signifi'd; and therefore makes a Hierarchy apart, of far greater Excellency and Dignity than the rest.

But still to set forth more at large Saint *Joseph's* Dignity, I will here declare the Source and Order of this Hierarchy, which comprehends none but *Jesus*, *Mary* and *Joseph*? We must therefore take notice, that God who is admirable in his Works, was not content only to make Man after his own

own Image and Likeneſs, but wou'd alſo make a Created Image and Likeneſs of the Increated Trinity; in theſe three wonderful perſonages, *Jeſus*, *Mary* and *Joſeph*; whom he choſe for the Miſtery of the Incarnation. So that as the three Perſons of the Increated Trinity, have all Cooperated to the Sacred Myſtery of the Incarnation; ſo they wou'd alſo make an Illuſtrious and Created Emblem of themſelves, to Cooperate likewiſe towards the ſame Miſtery. For Example, firſt in the ſubſiſtance of the two Natures of JESUS CHRIST, his Soul, Body and Divinity, are United in the Perſon of the Son of God. So by the Union of the admirable Love and ſingular Report that theſe three Perſons *Jeſus*, *Mary* and *Joſeph* have to one another, they Contributed to it upon Earth; *Mary* bears the Image of God the Father, *Jeſus* is the Son according to his Humanity, in a juſt likeneſs to what he is in Heaven, as he is the Word or Son of God. And Saint *Joſeph* Repreſents the Holy Ghoſt in the quality of Spouſe to the Bleſſed Virgin, or in the Love he had for *Jeſus* and *Mary*; which he manifeſted, by the care he took both of the one and of the other.

What Affections therefore are due to this Admirable and Venerable

Created Trinity, as the Learn'd Gerson stiles it, either in General or in particular? And if the greatest Honour be confer'd upon them by this Title, why ought not the greatest Love to accompany it? If Love attends Merit, what can be next the Uncreated Trinity, but the Created? And next to the Father Son and Holy Ghost, but *Jesus*, *Mary* and *Joseph*, who ought to take the next place in our Affections. And as it wou'd be amiss for any one, first to Love God the Father, secondly to Love God the Son, and then, breaking the Order of the Trinity, to Love one of the Angels; placeing the Holy Ghost in the same Rank with these Holy Spirits, so infinitely inferiour to him in all things; if therefore this wou'd be very Preposterous; since by denying his first Affection to the Holy Ghost, he wou'd refuse him the first of all possible Devotions, which he deservedly challenges as his Right; it being an undoubted Truth, that we cannot render a greater Honour than by Love, and by offering our Heart in Homage. Wherefore as none can divide their Love and Devotion to the three Persons in the Uncreated Trinity, to give it elsewhere, no more can they do so in order to the Created Trinity: But must Love *Jesus*, *Mary* and *Joseph*,

after

after the Uncreated Trinity, before any other object, tho' never so Perfect; and therefore to Love *Jesus* and *Mary*, and in the next place to Love any Saint or Angel, wou'd be to break the order of Love, and become injurious to this Created Trinity, robbing it of that Honour God has given it; and 'twou'd be to displace Saint *Joseph*, who ought to have the third Rank in the Sanctuary of our Affections; which wou'd clearly appear no less a Defect of Judgment, than of Devotion. Wherefore our greatest Devotion after that to *Jesus* and *Mary*, ought to be to Saint *Joseph*; without any fear or apprehension; that any Saint or Angel will thereby be disoblig'd, they all giving him the precedency, knowing very well, what Honour and Devotion is due to the Spouse of *Mary*, the Mother of God, and to the reputed Father of *Jesus*, the Son of God, and to the third Person of the admirable Created Trinity, of *Jesus*, *Mary* and *Joseph*.

CHAP.

## CHAP. IV.

### *What was the reason why it was so long, before Saint* Joseph, *the best belov'd of God and most amiable of all the Saints, after* Jesus *and* Mary, *had such a Love and Devotion payd him, as was due to the greatness of his Merits?*

THO' I dare not presume to penetrate into God's hidden Councels, nor pretend to a knowledge of his Divine Secrets, by permitting my curiosity to make inquiry why God has not permitted the wonderful Splendor of Saint *Joseph's* Glory, to break out, and shine forth, till these latter Years, permitting so many Years since the Incarnation

Incarnation to pass, without any extraordinary knowledge or acknowledgement of the wonderful Merits of the Holy Spouse of the Mother of God; yet I hope it will not appear a rashness in me, to assign some motives that appear very reasonable; since all that I pretend to herein, is only to declare my own Thoughts, grounded upon such observations, as are taken from the ordinary Conduct, which the Divine Providence has us'd in such like accidental occasions: And hereby also to promote a Devotion to Saint *Joseph*, which was the chiefest design I had in Writing this Treatise; that by enlightning the Understandings of his Clients, I may prepare a way for Saint *Joseph* to gain a higher place in their Affections.

We know that his Feast has not long been kept, with that solemnity as now it is: And that in the Primitive Ages, no mention is made of any particular Devotion to this Saint; nor no such notice taken of his Canonization, as is now adays in practise concerning other Saints. I cannot therefore but own, that this Devotion towards Saint *Joseph* is only of late standing, since the most Ancient marks of Honor shew'd him in several places, are but of a very fresh date; as we may guess by the Confraternities, Chappels and Altars,

Altars erected in his Honour, both in *Italy*, *Germany* and several other places; of which I find the City of *Avignion* to be the first that was so happy, as to express any Devotion to him in this kind; for in the chief Church in that City: there is a fair Chappel Dedicated to Saint *Joseph*, in which there is a Confraternity of Batchelors, and a Sodality of Virgins; who assemble themselves upon his Feast to hear Mass and Vespers, which are sung in this Chappel with great solemnity; to gain thereby the Indulgences granted by the Pope, when each of these Virgins has not only a Loaf of Holy Bread presented 'em as in other Confraternities, but a Posy of Flowers also, which they carry along with 'em in the Procession.

This Devotion seems to have had it's rise or beginning from *Gregory* the XI. in the fourteenth Age, for in a certain Chappel in the Church Dedicated to Saint *Agricola*, there is an Altar-piece of Saint *Joseph*, accompanying and conducting the Blessed Virgin and her Infant *Jesus* in their flight into *Ægypt*; which Church both shews the Liberality of this Pope, as well as his Devotion to Saint *Joseph*; whose Coat of Armes is plac'd round about the Chappel Dedicated to this Saint, in great

great Scutchions of Stone; so that 'tis more than probable 'twas he that began the Honours given to this Saint, in this Ancient Church of *Avignion*, where he held his Chaire or Holy Sea at that time. Who moreover at the same time increas'd the revenues of the Canons of the Church of *Agricola*. This is the first place, in which I find any publick Honors and Devotions done to Saint *Joseph*. So that 'tis not much above three hundred Years, since we find any Foosteps of any extraordinary Devotion to this Saint; and if before this time, there were any, they were but very small, and far remote from the Primitive Ages; God by his Divine Providence thus ordering the Conduct of Devotion to great Saint *Joseph*.

But why did God so long conceale the wonderful Merits of this Saint, without encouraging Christians by a knowledge of them, to exhibit that Love and Devotion to him which is now every where practis'd? The chief reason that occurs to me, is because this Devotion wou'd have given too great an advantage and encouragement to the *Ebionites*, who began betimes to rob CHRIST of his Divinity, and maintain'd that *Joseph* was his Natural Father. This Heresie not only Sacrilegiously denying the Divinity of Jesus Christ,

but the Virginity also of his Blessed Mother.

Now Men as we know, being easily carried to Extreams, and to an excess in honoring those they esteem and love, reflecting upon the incomparable excellency of the Spouse of the Virgin *Mary*, they might easily have believ'd, and taken him for the Father of *Jesus*, Son to the Blessed Virgin; especially meeting with some, who were of that opinion; but now we are out of the danger of any such erroneous credulity, and all that Sect of Hereticks, who were Enemies of CHRIST's Divinity, and the Virginity of our Blessed Lady, are silenc'd and shut up in an everlasting Prison; there is no danger of extolling his Merits, which caus'd him to possess such eminent Glory in Heaven; and to deserve such a Love and Devotion upon earth, as was next to that of *Jesus* and *Mary*.

Moreover tho' there had not been this danger of giving countenance to so great an Heresie; yet this extraordinary Devotion suits better with these latter Ages, in which the World draws towards an End, which still decaying in Piety and Fervour, stands in need of some Spiritual Cordial (as I may say) to warm it's Chilliness and Tepidity, and to inkindle Fervour in the

Hearts

Hearts of the Faithful; for which end nothing cou'd be more efficacious, than a Love and Devotion to this great Patriarch, and Favorit of God. There are now one thousand six hundred ninty and eight Years past, since the Law of Grace took it's beginning, by the happy conduct of Saint *Joseph*; who had the charge of the Word Incarnate committed to him. And can it end more happily and with greater Glory, than under his conduct also? procur'd by the affectionat acknowledgements, applause and devotions of all Nations, to this their thrice obliging Benefactour and Parent of Christianity. And by their cordial and grateful acknowledgement to the Father of our King, and to the Spouse of the Queen of Heaven and Earth: Hereby also God wou'd manifest to the World, that in the Beginning and in the End of the Law of Love, which are the two Gates of God's Church, and of the Law of Grace; he won'd have *Joseph* the most Chast and Holy Spouse of *Mary*, appear glorious and noble in this his enterprise, and faithful in his conduct; that thereby he might deserve the Triumph of a Possession of our Hearts, by our Love and Devotion to him; wherefore to him may be well apply'd these words of the

*Proverbs.* † *Her Husband is Noble in the Gates.* Or as the *Caldaick* Translation has it, *Her Husband is known in the Gates*; at the Entrance and going out of the Law of Grace, that is, he is honor'd with the publick mark of a Senator, which was to be plac'd at the Gates where such Men only were wont to sit.

For tho' it wou'd have been an incredible satisfaction to the Faithful, to have had him as much Lov'd and honor'd during the whole time of the Law of Grace, as now; yet God wou'd reserve this Joy and Contentment for these latter Years. And therefore the Devout and Learn'd *Bellarmin*, was wont to call this Age in which we now Live, the Age of Saints. He judging the number of Persons that arrive to an eminent degree of Sanctity, by making Perfection the chief and whole study of their Lives, to be far greater in these our Days, than ever it was in former Ages. No time therefore cou'd be better for the acknowledging and serving Saint *Joseph*, the greatest of Saints, than the Age of Saints; wherein the Splendor of his Perfections might appear so much the more Glorious, by how much it had been for so many Ages

† Nobilis in portis Vir Ejus. *Prov.* 31. 23.

Eclipsed

Eclipsed and lain under a Cloud. O how wonderful is God in all his Designs! And how good is he to us who Live in this Age? Since he depriv'd former Ages of the Beauty of this Sun, and ordain'd it shou'd break through that Cloud it lay hid in, in this our Age, to give us this most bright Day, and to move us to a fervent Love and Devotion to Saint *Joseph*.

Moreover the Divine Providence has in this (which is one of the chief works of Grace) acted after the same manner as he do's in the rarest Master-pieces of Nature. 'Tis his special Favor that permits us to enjoy the sight of these Beautiful Objects, which are the product of his Divine Creation. Such as are Diamonds, Rubies, Emerods, Pearls and all other sorts of Precious Stones; that gives us also a sight of Gold, Silver and other resplendent Metals; yet there are far greater Treasures of this kind, buried in the Bottom of the Sea, and in the Bowels of the Earth, than ever we have yet seen or heard of. His Bounty let's us also behold, the many Beautiful Flowers, Plants, Trees, Birds and Beasts, together with that wonderful and agreeable variety of so many beautiful Faces of Men, Women and Children, the wonders of the Universe; yet God has

layd up and kept a reserve of all these Objects, far more Beautiful than any we have ever yet seen. He permits us also to behold the most glorious objects, of the Sun, Moon and Stars; tho' their distance hinders us, in some measure, from perceiving that wonderful Beauty they contain in themselves. But there are far greater, richer and more beautiful Objects than all these in the Empyrial Heaven, which God has still conceal'd from us, which are as far above the Sun in Beauty, as the Empyrial Heaven is above it in Height. Tho' God's Liberality and Bounty towards us, in affording us the Contemplation of all these Beautiful Objects, is a great mark of his Goodness: Yet he has been far more gracious towards us, in shewing us the wonderful works of his Grace, than in discovering to us the foresaid works of Nature: By giving us some knowledge of those wonderful ornaments of the Empyrial Heaven; especially of those two great Luminaries *Jesus* and *Mary*, which adorn and imbelish his Heavenly Pallace, together with a great number of other Saints also, who like so many Blazing Stars Beautifie his *Celestial Hierusalem*, or *Vision of Peace*: And tho' we must own our sight too short, and even too weak to behold these great Lights,

Lights, whose number is beyond our casting up, and whose Beauty and Glory exceed our Imagination; because we can have no full and compleat knowledge of 'em, till we be so happy as to enjoy their company by being plac'd with them in the Celestial Court. Yet we must nevertheless acknowledge this imperfect and abstractive knowledge he gives us as a special favour, and also that he has after so extraordinary a manner, been pleas'd to discover to us in this our Age, one of the Richest Treasures of Heaven, for Greatness, Sanctity and Glory, which for so many foregoing Ages he had conceal'd from the World, that we may inrich our selves by paying due honour and affection to him, whom he had rais'd to the honour of being the Foster Father of *Jesus*, and Spouse of the Virgin *Mary*; and hereby gain those Heavenly Blessings, that accompany such a Devotion. And 'tis no less for Saint *Joseph's* greater honour than our greater merit; that God has reserv'd the discovery of his Merits, till our Days.

We also know, that except the work of Creation, of all things out of nothing, that nothing is done here upon Earth, without fit Dispositions and due Preparations. The Painter prepares his Pallet with Colours, and primes his Cloath, before he begins

to Paint. The Architect squares and makes ready his Timber, Stone and other Materials, before he begins to Build. The Gold-smith refines his Silver and hammers out his Plates before he begins to imboss his Work. Ladies make up their Commodes, all their other Ornaments and Rich Attire, before they Dress or Adorn themselves. A good Rhetoritian prepares and disposes his Matter and Figures, to adorn his Oration, before he Composes it. Nay we see that even all sorts of Artisans, prepare both Tools and Matter to work upon, and great preparations are made, before any excellent Piece of Work can be accomplish'd and when 'tis done, 'tis also necessary that the Beholders shou'd be duly inform'd, and well dispos'd for the better conceiving, understanding and admiring it's Perfections. God therefore wou'd dispose the World to conceive and understand the great Perfections of Saint Joseph, before he wou'd discover to them such a Master-Piece.

And not only Art, but Nature also do's produce her Works by degrees, nor do's she furnish them without many Previous Dispositions and Trials of her Skill. For according to *Pliny*, who search'd more narrowly into her Works than any other Naturalist has ever done, says

ys that † *The Bell-flower is an Essay & Tryal of Nature, how to make a Lilly or Tulip*: For after she has thus ade or produc'd it of one Colour, e takes still longer time (as the ost experienc'd Florists inform us) Adorn, Trace and Paint it, after Artificial a manner, with so many indes of rich resplendent Colours, render it so very Beautiful, that he Divine Wisdom gives it this high Commendation, saying. * *That Salomon in all his Glory, was not so Richly Attir'd, as one of these.* Yet Nature do's not Communicate this Beauty to them but by degrees, and after several tryals of her Skill, for she first rais'd it from Seed, only of one Colour, which Colour also is very indifferent and ordinary, in respect of those Colours wherewith she afterwards Stripes, Traces and Adorn's it.

Now if from the Works of Art and Nature, we have recourse to those of Grace, immediately wrought by God himself,, we shall find he takes the self same Measures, wherewith he inspires both Art and Nature to Operate. Especially in fram-

† Campanula rudimentum est Naturæ Lilia facere addiscentis.

* Nec Salomon in omni Gloria sua coopertus est sicut unum ex illis. *Matth.* 6. 29.

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ing his chief Master-piece his Holy Church. For to what End did he ordain so many Ceremonies in the Old *Jewish* Law? Why was he so careful of all the Ornaments of *Salomons* Temple, as even to Ordain that the very Snuffers and other Instruments, of less Moment, shou'd be of Gold? It was because the beholding all these Ordinations and Ceremonies, serv'd to his Elect People as an Aprentiship, to understand and learn both the Excellency and Sublime Practices of the New Law, that JESUS CHRIST was to Establish; these serv'd as Foundations whereupon that was to be built; and to dispose us to that Perfection as was requir'd, and obtain'd by those Sacraments instituted in the Law of Love, which the Divine Wisdom was to Establish in his Church. 'Twas therefore for this End that he brought up his Elect People in the Exercise of such a Multitude of Ceremonies in the Old Law, that he might hereby dispose and bring them by little and little, to that solid Devotion and Attention requir'd in the New.

We also see that the Written Law God gave to *Moyses*, Perfected the Law of Nature, and the Law of Grace Perfects both the Law of Nature and the Written Law; and God made use of all these to bring

us to that Perfection, which the Vertue and Prerogatives of his Grace prepar'd us to obtain; the better to entertain him, with such Fervour and Devotion as he requir'd, when he shou'd favor us with his Divine Presence.

Thus we see that God both by himself and his Creatures, prepares, disposes, brings about, and perfects all his designs by degrees. And we see the reason why God for the space of near seventeen hundred Years has dispos'd and order'd that particular Honours and Devotions, shou'd be perform'd by his Servants to particular Saints, for particular benefits receiv'd by their Intercession; for he bestow's upon each Saint some particular Grace or Priviledge; to move the Faithful to a particular Devotion to that particular Saint; giveing to one Saint the power of cureing one Disease, to another the power of curing a different Distemper; to one Saint power to help us in one Necessity, to another Saint power to help us in a different Exigency; to one Saint he gives the priviledge to obtain one Vertue for us, to another to obtain some other different Vertue; and why did God do all this, but to move his Servants to a particular Devotion to the Saints in general? And to move and dispose us also to a Devotion to each

Saint

Saint in particular, when we wan-
ted their help in ſuch a neceſ-
ſity as God had given that Saint
particular power to help us in. And
why, has God reſerv'd to this laſt
Age the declaration of the Merits
and Power of Saint *Joſeph*, but that
the Devotion wherewith he had In-
ſpir'd us to give to each Saint in
in Particular, might ſerve us like
ſo many diſpoſitions and ſteps to
raiſe us to ſuch a Devotion to Saint
*Joſeph*, as he merits above all other
Saints, next to *Jeſus* and *Mary*; he
having all that Power united in
himſelf, which God had diſtributed
amongſt all other Saints, whereby
he was able to cure all Corporal and
Spiritual Diſeaſes, both of Soul and
Body, and to help his Clients in
all their Neceſſities whatſoever; his
Dignity and Merits challenging this
extraordinary priviledge above all
other Saints, except *Jeſus* and *Mary*;
to the end therefore that all the
particular Devotions exhibited for
ſo many Ages, to many different
Saints, might be united and offer'd
to him, and that all might have
Recourſe to him in all their Neceſ-
ſities, God has diſcover'd to us that
all the power he had before Commu-
nicated and Diſtributed to ſeveral
Saints, is united and given to Saint
*Joſeph*, he having all Power given
him next to *Jeſus* and *Mary*.

I shou'd not thus freely have declar'd my Thoughts upon so sublime a Subject, had I not beforehand made my Apology; since after all, none but God and his Saints do certainly know the true reason why Saint *Joseph* receiv'd not more Early Honours in the Catholick Church; Now therefore I shall go on to perform that which I also Promis'd; and will be a far easier task, which is to make known to you who were those particular Clients of Saint *Joseph*, that in these latter Years, God has Inspir'd to endeavour after a most particular manner, the promoting his Honour.

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E CHAP.

## CHAP. V.

### *Of the ten particular Clients of Saint* Joseph, *who by their Pious Examples have invited and mov'd us to a particular Devotion to him, next to* Jesus *and* Mary.

THE Clients of Saint *Joseph* daily increase, and are already become so numerous, that there are few or none, that desire not to be inrol'd amongst 'em. All the Clients of *Jesus* and *Mary* have also Consecrated their Affections to him, in acknowledgement of his Amability, and of the Love which his reputed Son *Jesus* and his Virgin Spouse *Mary* have for him; their Mouths and Pens express the desires and

and wishes of their Hearts; saying, *Long Live* Jesus Mary *and* Joseph; these are now become their Aspirations, adding *Joseph* to the common Aspiration of Devout Souls, *Long Live* Jesus *and* Mary; and their frequent pronouncing, of these words, is a signal mark of the Victory he has gain'd over their Chast Affections. It has been heretofore a singular Devotion of some Persons, who were particularly Devoted to the Vertue of Purity, to add *Alexius* to those two Venerable Names of *Jesus* and *Mary*, but since this Lovely Sun Saint *Joseph* has peirc'd the Cloud, under which he so many Years lay hid, all change their notes and cry out *Jesus Mary* and *Joseph*, instead of *Jesus*, *Mary*, *Alexius*, giving Saint *Joseph* his own, yet without lessoning their Devotion to *Alexius*, whom after Saint *Joseph* they honor also with frequent Aspirations, *Live Alexius*, *O let* Alexius *Live*. But they knowing the Merits of Saint *Joseph* to be of a different and higher rank, upon account of the alliance he had with the Vertues of his Holy Spouse, and with the Mistery of the Incarnation; which render'd him, as I have sayd, one of the Created Trinity, where he takes his place; gives him a preference, above all other Saints; tho after him every one may take *Alexius*, or what other

Saint they are particularly Devoted unto, for the Object of their particular Affection.

The first and chief of those, who were tenderly affected to Saint *Joseph*, was *Jesus* the Son of God. For tho' our Blessed Lady was first by the date of time, that Lov'd her Spouse; since her Love began before JESUS CHRIST her Son was Born; yet 'tis not to be doubted, but that the Saviour of the World incomparably more Lov'd and Cherish'd him, than our Lady did. And therefore tho' her Love was precedent, as I sayd, in regard of time, Yet the Love which *Jesus*, as Son of God, had for him before time, was above our imagination, and beyond the power of Angels to express; he lov'd him as his Father, and never Son lov'd a Father as *Jesus* did *Joseph*; nay joyn all the tender Affections that all the Children that have ever yet been, have ever had for their Fathers; yet the Affection of *Jesus* to *Joseph* transcended 'em all; he had in proportion the same tenderness of Affection for Saint *Joseph*, which he had for his Virgin Mother; and prefer'd none upon Earth before Saint *Joseph* excepting her self, perfectly fulfilling the Commandment, of honoring his Father and Mother, with greater exactness and tenderness of Affection, than ever any

any Child in the World did; and lov'd him also as it became such a Child to love such a Father, so Amiable, so Tender, so Careful of him, so Singularly Obliging to him, as he was upon so many accounts.

*Jesus* lov'd him also as a Saviour for saving him from the Cruel Hands of *Herod*, by flying with him into *Ægypt*. Whereby he became even the Saviour of his Saviour. Moreover he lov'd him as his Nursing Father, as Foster'd by his Sweat and Labours; he lov'd him moreover under the title of his Angel Guardian. Other Persons have invisible Angel Guardians given 'em by God; *Jesus* alone had no Angel Guardian given him, his Divinity being so strictly united to his Humanity was to him a sufficient guard; wherefore God gave him Saint *Joseph* as a visible Guardian, which honour he confer'd upon Saint *Joseph*, for the space of thirty Years, he bearing all that while the title and office of Conductour, Tutor and Governour of the *word Incarnate*. Moreover the very Name and Right of a God-father, appointed by God himself, was another motive of *Jesus's* extraordinary affection towards Saint *Joseph*. In fine such was his Love, that as the *Eastern* Church recounts, out of some Revelations, he lov'd him as the Apple of his Eye. The Saviour

of the World (as *Isidorus* recounts out of very Grave Authors) entertaining his Disciples upon the Life of Saint *Joseph*, spoke thus of him, † *I Confer'd and Convers'd with Saint* Joseph, *as if I had been his Son, he he call'd me Son, and I call'd him Father, he Commanded me and I Obey'd him and lov'd him as my Father, and even as the Apple of my Eye.*

If you still desire to see the effects of this his extraordinary Love, know that generally he favour'd him with all the particular Marks of his Love, whereby he has ever favour'd any Saint. 'Twas esteem'd a signal favour to Saint * *Mary Magdalen*, of the *Ursins* to have a sight of the Infant *Jesus*, as he lay upon Straw in the Manger at *Bethlem*. Blessed *Teresa de Cerda* as a reward of her Zeal in watching the Corporals upon which his Body was wont to lye upon the Altar, whilst they were drying, least any Flies might light upon or stain 'em, saw our Saviour himself lying upon them and wrapping them about his Sacred Body. The honour Saint *Mary Magdalen* receiv'd in Kissing our Saviours Feet in the House of *Simon*, was also very great; but all these were nothing in comparison of what Saint *Joseph* receiv'd.

† Morals in *Mat. Ifid. Dominic.*

* *Ex P. Johan de S. M. in Hist. O. S. Di-*

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He not only once but all the time of *Jesus* his Infancy, saw him in the Crib; how often did he behold him in his Swadling-clouts; and how many thousand times did he kiss his Sacred Feet?

'Twas a signal Favour Saint *John* receiv'd, by laying his Head upon his Masters Sacred Breast; and what knowledge of Secrets and Misteries did he draw from thence? But how many times has *Jesus* rested his Sacred Head upon Saint *Joseph's* Breast? Whilst he carried him in his Sacred Armes, tenderly Embracing and Cherishing him, both at home and abroad in his journeys to *Ægypt* and elsewhere; and how many Secrets did he then Communicate to him?

'Twas esteem'd a particular Favour to Blessed *Ursula* of *Valence*, when our Saviour appear'd to her cloath'd in Episcopal Robes, and giving her his Blessing. And at another time, when he Enter'd by Night into her Chamber, whilst she was at her prayers, more Bright and Glorious than the Sun, transporting and filling her Heart with Divine Comforts. Great was the happiness our Saviour afforded his Apostles by three Years continual Conversation with them, seeing his admirable Example, and hearing his Divine Wisdom. But Saint *Joseph* surpass'd all these, Conversing with him not only three but

thirty Years together, seeing and hearing this Divine Word. Beholding him not in an Episcopal but Miraculous Habit, that grew as his Body did, and this not as he was passing from one place to another, but constantly in his own House; not receiving one but innumerable Benedictions from his Divine Hand.

We Read also of an extraordinary favour that our Saviour did Blessed *Jane* of *France*, when he sat down at table with her, at no other Banquet than that of three Hearts, serv'd up upon a Plate of Gold. Which were his own, his Mothers and Hers. The Apostles also enjoy'd the honour of Eating with him at *Lazarus's*, *Simon's*, *Zacheus's*, Saint *Matheo's* and several other Tables; But was it not a far greater favour that Saint *Joseph* enjoy'd, of being his and his Mothers constant Guest, sitting at Table with them, having his Soul fed and set on fire with the Inflam'd Words, that proceeded from the Heart and Mouth of the Son of God, and from that large Heart of his Blessed Mother, where she had laid and hoarded up all those Mysteries she had both heard and seen.

We admire the Visions he bestow'd upon his Apostles and other Saints, at his Transfiguration upon Mount *Thabor*, and by several Apparitions after his Resurrection, or Assension into

into Heaven; as to Saint *Paul*, Saint *Catharine* of *Sienna*, Saint *Teresa*, Saint *Francis* and Saint *Dominick*, Blessed *Stanis-laus Kosta*, Saint *Ignatius* and to many other Saints, repleniſh'd with ſuch a reſplendent Beauty, accompanied with ſuch a Melodious attendance of Angels, as all the Annals of Saints do recount. And was not Saint *Joſeph* alſo ſurrounded by all the Quires of Angels, ſinging *Gloria in Excelſis Deo*? Saint *Briget* in her Revelations relates, that Saint *Joſeph* ſaw our Saviour inviron'd by a Divine Light, which according to his Mothers Teſtimony, far exceeded the Luſtre and Brightneſs of the Sun, ſaying to Saint *Briget*, * *Saint* Joſeph *often beheld an admirable Glory, in the mideſt of which my Son appear'd in great Splendour, and at the ſame time Heavenly Muſick delighted our Hearts, the Angels declaring and ſinging the Glories of my Son.* Laſtly, we with reaſon look upon it as the higheſt Point of the Love of JESUS CHRIST, when he viſibly appears to his Favorits at the hower of their Death, Viſiting, Comforting and Aſſiſting them in that laſt paſſage out of the Miſeries of this World into everlaſting Happineſs in the next. For in this Saint *Joſeph* had a moſt particular mark of his fa-

* *Lib. 9. Revel. 58.*

vour

vour above all others, whose Heart was fill'd with most delicious Dying Thoughts; for as the *Eastern* Church, I before cited, assures us, our Saviour assisted him in his last Agony, leaning on his Pillow, taking him by the Hand, and receiving his last Breath from his Lips; and at his last Groan, clos'd his Eyes, shut his Mouth and form'd his Visage with his own most Divine Hand, to give him a graceful Aspect, at his last farewell. Are not all these extraordinary marks of *Jesus* his particular Love to Saint *Joseph*?

The second we find inroul'd amongst the fervorous Lovers of Saint *Joseph*, is *Mary* the Mother of *Jesus*; she Lov'd him in quality of her Spouse, never any Virgin Lady was so Faithfully Loving, so Chastly Observant, so Religiously engaging in her Conversation with her espous'd Husband as *Mary* was, to her *Joseph*. He was Most passionately lov'd and esteem'd by her, as the Protector of her Consecrated Virginity, and also the conserver of her Honour. Whose Conversation was a security to her unblemish'd Reputation, against any reproach that cou'd be made concerning her Virgin Child-Birth. For had he forsaken her during the nine Months after her Conception, her Purity wou'd unavoidably have been suspected. Moreover she bore an affectionate

affectionate service to him as to her Husband and Head, and as to one of the greatest Merit amongst all Man kind; next to her Son *Jesus*.

This Love of the Virgin *Mary* to her Spouse, caus'd her to descend to the meanest and lowest Services, whereby she cou'd any ways express her Love and Esteem of him; it caus'd her to attend and wait upon him, to prepare his Meat, and to perform all other humble Offices he stood in need of; she knew very well the place she possest upon Earth, and that also which was design'd for her in Heaven: As being the Queen Mother of God; as being Queen both of Men and Angels, and that in this regard Saint *Joseph* was her Inferior; yet the Love she had for him, made her lay aside these considerations, and render him all sorts of honour and respect imaginable; for as Saint *Briget* says in her Revelations, * she call'd him her Lord, never spoke to him but with a wonderful and most submissive respect, and there was no tenderness of affection that a loveing Soul can express, to one she highly esteems and passionately loves, which she did not thousands and thousands of times testifie to Saint *Joseph*, wherefore to convince you how she

* *Lib. 7. Revela. S. Brigit. cap. 25. lib. 6. cap. 59.*

lov'd

lov'd him, hearken to the affectionate Character, she her self gives of him, to Saint *Briget* as 'tis set down in her Revelations, after the following manner.

*My Spouse was reserv'd in Speech, never uttering the least unprofitable, murmuring or complaining Word; never was he mov'd to Anger, or shew'd the least Impatience; he was contented in Poverty, diligent and vigilant in Labour, most obedient and condescending to all my Inclinations. Very Meek and Affable, even to those that most rudely treated him; he courageously defended the absent that suffer'd Detraction, and was a faithful Witness and Divulger, of God's wonderful Works; he was resign'd to live upon Earth tho his longing and earnest desire was after Heaven, expecting and confiding in God's Promises; and frequently repeating,* God grant I may see them Accomplish'd; *he avoided Publick Assemblies, took no content at all in Creatures; but all his thoughts and desires, were, that he might perfectly accomplish God's Divine Will.*

Saint *Teresa* of *Jesus*, deserves the third place, amongst those who after a particular manner, have express'd their Love and Esteem to Saint *Joseph*: Who merits the title of Saint *Joseph's* chiefest Devote, and may well therefore be plac'd amongst his lovers. She made choice of him for

for her particular Advocate, frequently recommending her self to him, as to one she honour'd above all other Saints, she stil'd him her Father and Master, and had such a confidence in him as was admirable; and thereby deserv'd such a reward for it, as she her self attests, in the sixth chapter of her Life, which was, that she never ask'd any thing of him either for Body, or for Soul, that he denied her; which caus'd her to say, that God by his other Saints, help'd and succour'd us in some particular cases of necessity; but help'd us in all necessities by Saint *Joseph*, as by his Plenipotentiary. To let us understand, that as he was subject to him in all things upon Earth, as to a father who Commanded him: So he was the same in Heaven; granting him whatsoever he ask'd. This was Saint *Teresa's* opinion concerning her great Patron, to whom she was so particularly Devoted, that she endevour'd to invite all to take him for their particular Patron and Protectour. But especially those who desire to give themselves to Prayer, and to become knowing in that most holy and profitable Exercise; and therefore was wont to say, let him who cannot find a Master to teach him the Art of Praying, take this great Saint for his Master, and he shall not fail to

prove a great Proficient, and a most skilful Scholar. In fine she did what she cou'd to instill into all sorts of Persons a particular Devotion to Saint *Joseph*, who as he was Master of her Heart, so she had a desire he shou'd be so, of the Hearts of all others; and therefore endeavour'd to engage their Hearts with her own, in an ardent Love of him and Devotion to him; which desire of hers, together with the experiments she had had, of the good, obtain'd by the Merits and Prayers of this Saint, caus'd her engageingly to promise the same success, to all that shou'd recommend themselves to him: Attesting that she never knew any Person, that had a true Devotion for him, or render'd him any particular Service, that obtain'd not a great progress and advancement in Vertue.

You see here the cause, of my ranking her in the first place, of those of this last Age, that set up the Standard of Devotion to Saint *Joseph*; by divulging his Merits and by a due acknowledgement of his Favours, whereby in these our times, in which we have more need than ever of Heavenly assistance, she brought in that profitable Devotion to this great Saint.

The fourth Person, noted for his particular Devotion to Saint *Joseph*,

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is that holy *Minim* blessed *Gaspar Bond*, who after *Jesus* and *Mary*, had none so near his Heart as Saint *Joseph*. All his Life long he had a most singular Devotion to him, and at his Death his chief recours, was to none so much as to this Holy and Amiable Patriarch; and express'd his Devotion by a particular honour shew'd to his Name, after the Name *Jesus* and *Maria*; which made such an impression in him, that he cou'd think or speak of nothing else; he took a particular gust in the pronouncing of them, and thought the doing so gave a good success, and prosper'd all his undertakings, and this was the short, but pithy Incomium, that he gave them,

* *This Trinity of Names,*
*This lower World Inflames.*
*Contains the goods of Love,*
*Opens Heaven's Gates Above.*

Wherefore to shew the Love and Esteem he had of them, he us'd them as a watch-word, as a salutation both at meeting or parting, as a sign of admiration, as a parenthesis, as a transition, and even upon all occasions he made use of them.

* Hæc tria nomina,
Bona sunt omnia.
Et mundi lumina,
Et cœli limina.

when he came home, his Salutation to the Porter, was *Jesus Maria Joseph*, pray Brother open the Gate; and the same Salutation he us'd when he went forth; and when any Strangers came in, his Salutation was *Jesus Maria Joseph*, Father you are welcome; thus on all occasions their Names were in his Mouth; and as he liv'd in this Devotion so he desir'd to dye in the same; wherefore in time of his last Sickness, he earnestly recommended to those that assisted him, that when they saw him in his last Agony, they wou'd frequently repeat these Names in his Ears, which were an extract and abridgement of his Affections; and a singular cordial to help and conduct his Soul in it's passage to God: And that fell out which he desir'd; for he died with these Words in his Mouth; † *Good* Jesus *have Mercy upon me*, and then Invocating these three Names, *Jesus Maria Joseph*, he yielded up his happy Soul. God grant us all so happy an end as this.

The fifth Person Devoted after a particular manner to Saint *Joseph*, was that Prince and Prelate of *Geneva*, Saint *Francis* of *Sales*, whom we have reason to believe, honour'd him above all the Saints

† Bone *Jesu* miserere mei.

in

in Heaven, according to the Testimony of Father *Peter Bernaud* of the SOCIETY of JESUS; who had the honour to assist him in his last Sickness, who was acquainted with two or three very remarkable passages, that testified the very great Devotion this Holy Prelate had to Saint *Joseph*. The Night before he dy'd, being at *Lyons* upon the point of his Departure, an Apoplexy seiz'd him, tho' not perceptable to the Rector of Saint *Joseph's* Colledge, of the SOCIETY of JESUS, when he came to salute and bid him adue; who offering him, his and all the Fathers Services that were in his House, to which all the reply or complement the Bishop return'd, was to tell him with an Angelical Sweetness, *O Father know yee not that I am all Saint Joseph's*? The same Father also related, that watching the Night following in the Chamber of this holy Prelate, to assist him at his happy Death, whilst the Apoplexy grew worse, not having his own Breviary to say his Howers, one lent him the Breviary of the sick Prelate; in which he found but one Picture, which was of Saint *Joseph*. Another mark of his tender Devotion to Saint *Joseph*, is related also by the same Father, happen'd some time before, when he made the first Sermon in our Church, upon the

Feast of Saint *Joseph*. It seems the Lord Cardinal of *Markmont*, Arch-Bishop of *Lyons*, had engag'd the Bishop to Preach upon Saint *Joseph's* Day, in the Church of the *Carmelits*, which Father *Bernaud* being ignorant of, invited him also to Preach in the *Jesuits* Church, Dedicated to Saint *Joseph*: who notwithstanding refus'd not to do him this favour, giving him this Answer, *Tho' when I bring forth Twins by one Days Labour, I shall not come off well, yet for the Love of Saint* Joseph *I will do it*. However he perform'd it in the afternoon with very good success, and for an hour and a half so employ'd his Eloquence in expressing his feeling Devotion to Saint *Joseph*, explicating the Eminent Merits, and setting forth the Prayses of his Belov'd Patron, after such a manner, that convinc'd the Cardinal and the rest of his Auditory, of the great Passion and ardent Affection he had for this Saint.

This Devout Sermon of his, put me in mind of a rich Treatise he writ concerning this Divine Spouse of our Blessed Lady, which is in his Book of Spiritual Entertainments, wherein he evidences how great an esteem he had of Saint *Joseph*; so that you may by a part, judge of the whole Piece; and of the great Affection and Esteem he had for the

Saint;

Saint; give me leave out of it to recite one of his Exclamations. *O what a great Saint*, says he, in the entrance of the Discourse, *is the Glorious Saint* Joseph! *He's not only a Patriarch, but the chief of all the Patriarch's. He's not only a Confessour, but more than a Confessour, for in his Prerogative of Confessour, is included the Dignity of Bishops, the Generosity of Martyrs, the Purity of Virgins, and the Perfections of all other Saints. 'tis therefore with just reason that he is compar'd to the Palm, which is the King of Trees.* This is sufficient to declare his Zeal of the Honour of this Saint, and of the Love he had for him, this being his whole drift in that Discourse. Moreover if we address our selves to the Religious of the *Visitation* of our Blessed Lady, his Spiritual Children, they being of the Order he Instituted, and who inherit the Love their Founder had for Saint *Joseph*; They'll tell you their Patriarch has Dedicated his Book, *Of the Love of God*, to Saint *Joseph*: That he has put the first Monastery and Church of their Order under his Protection: That he every where bears the title of their Tutelar Saint or Protector; That he has order'd, that in all their Houses, they keep his Feast with Solemnity, and in his Institute has Commanded, that all these Religious

his Children shou'd bear a particular Devotion to him, that the Mistris of Novices, shou'd cause the Novices, and even the Postulants, to get a habit of calling upon him, when they began their Mental Prayer; and that they take him for their Guide and Advocate in that Exercise. These are his Daughters, who Imitate their Father in their Love and Devotion to Saint *Joseph*, which he has, as his Divine Legacy, intail'd upon them.

The sixth, who was Eminent for her Devotion to Saint *Joseph*, was Blessed *Margaret de Chateau*, of the Holy Order of Saint *Dominick*. As commonly we think upon what we Love, so this Virgin had ordinarily no other subject of Meditation than the Sacred Birth of our Saviour lying in the Manger, assisted by the Blessed Virgin and Saint *Joseph*, and this her Meditating upon those small services that Saint *Joseph* render'd to this little Infant and his Holy Mother, caus'd both an incredible Consolation in her Mind, and a singular Affection to this Holy Patriarch; nor was this without many wonderful effects that accompany'd it, which were manifestly wrought by the Finger of God, who most wonderfully drew in her Heart, these three Personages attending upon Jesus lying in the Crib. A favour ne-

ver before heard of: Who being often heard to tell her Confidents, saying, *O that yee did but know what I carry and keep in my Heart!* After she was Dead, she was open'd, and in her Heart they found three Precious Stones, in which were Ingraven the three Objects of her Love: In the first was an Image of our Blessed Lady, with a Rich Crown upon her Head; in the second lay little *Jesus* surrounded by a Flock of Lamb's; in the third stood Saint *Joseph* with a Venerable Countenance, a Mantle of Gold hanging upon his shoulder, a Dove over his Head, and a Religious Woman kneeling at his Feet, resembling the deceas'd Nun. The sight of this, as we may truely beleive, was a comfort to all the beholders; and the fame of it, was spread abroad far and near, which much increas'd the Devotion to *Jesus*, *Mary* and *Joseph*, especially to the last, who had thus rewarded his suppliant. Which three Miraculous pieces are preserv'd to this very Day, and to be seen in the Town of *Chatean*, in the Monastery of the Order of Saint *Dominick*, where they are kept with great Devotion.

The seventh Person, Famous for her particular Devotion to Saint *Joseph*, is Blessed *Agatha*, *of the Holy Cross*, of the same Order. And it

was

was upon the Feast of the Purification, that this Pious Soul conceiv'd so great a Devotion to that Saint: The occasion whereof was this: she had a design to act the part of a severe Governess, in correcting certain Women, whom she had a little before taken in a Fault, thereby to frighten 'em from falling again into the like. Which afterwards she had a scruple of, fearing she might have exceeded in her Words and manner of her Correction; wherefore she resolv'd to go to Confession and whilst she was in the Church preparing herself for it: Our Blessed Lady Appear'd to her with her Infant Jesus in her Armes, accompanied by Saint *Joseph*; the surprise of so great a favour, made her not loose so good an occasion of begging Pardon for her Fault; both of the Infant and his Mother, which they granted her, and at the same time fill'd her Heart with so great an abundance of joy and comfort, that she spent the whole Day in Thanksgiving to them; considering at the same time the seraphical affections Saint *Joseph* had, when he assisted in the Temple of *Jerusalem*, at the Purification of our Blessed Lady.

Nor did she permit this Devotion they had inkindl'd in her Heart both towards themselves and Saint *Joseph*

*Joseph* to cool, but still increas'd the fervour thereof towards the Spouse of the Blessed Virgin, which was incourag'd and encreas'd by a Vision she had, upon the Feast of this Holy Patriarch, concerning his Life and Death.

Wherein she understood, by Divine Inspiration, that when this Saint was at his last Gasp, he felt an extream regret to quit the Company and Conversation of *Jesus*, and his Beloved Spouse; knowing that after the departure of his Soul from his Body, he was not presently to enjoy God, but was to expect this Happiness, till the Resurrection of the Son of God, which grief continuing, our Blessed Saviour bid him not afflict himself at this separation; for he shou'd quickly see both him and his Eternal Father also, with an accomplishment of the chief and greatest Promises God had made by the Prophets. These words Comforted him, but the Prayers that *Je-* made for him in his last Agony, comforted him far more, and so he [illegible] from this Life to the next, [illegible] the Armes of his Son and Saviour, and in the Presence of the most Sacred Virgin his Spouse, The consideration of these particular Privileges, with reason renderd the Holy Virgin *Agatha* more Devoted than [illegible] to Saint *Joseph*.

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The Devout *Tolant de Silva* de-
ſerves with reaſon to have the
eighth place or rank among
the Devotes of Saint *Joſeph*. He
chief Devotion was to conſider the
Infancy of our Bleſſed Saviour, who
was dreſt in ſwadling Bands for the
Love of Men; and often Meditating
upon this Point, inkindled her De-
votion towards Saint *Joſeph*; ſhe i-
magining, his Ears, Bleſſed with the
Cries of this Bleſſed Babe; his Eyes
with beholding him in all Con-
ditions; his Armes, by being as
Cradle to Rock, Carry and Embrace
him; his Mouth, by declaring the
faith and Affection of his Heart; both
by his Words, and thoſe Amorous
Impreſſions of his Lips, upon the
Infants Sacred Feet. This Miſtery
occaſion'd her Devotion alſo to the
Holy Innocents, who as the Church
ſays, † *Not by Speaking but by Dying
Profeſt their Faith*: In Memory and
Honour of them, ſhe Yearly ſaid
a hundred and forty thouſand times
our Lords Prayer; they being ſo
many in number, as ſome reaſonably
ſuppoſe, grounding their Opinion up-
on what Saint *John* relates in his *Apoca-
lyps*, * *They having his Name Written*

† Non loquendo ſed moriendo con-
feſſi ſunt: *Orat. Innocent.*

* Cum eo centum & quadraginta qua-
tor millia habentes Nomen ejus
ſcriptum in Frontibus. *Apoc. c. 14. 1.*

in their *For-Heads*, for whom they Sacrifis'd their Lives. These Devotions prov'd very advantagious to her; for Saint *Joseph* and the Holy Innocents in requital, visited her at the hour of her Death, never quitting her till they accompany'd and conducted her Devout Soul unto Heaven.

The Ninth Client of Saint *Joseph*, was the Devout *John Gerson*, Chancelour of the Universtity of *Paris*. No passionate lover ever having the like affection for his belov'd object, as he had for Saint *Joseph*. He having compos'd a Book, he intitles it, *his Josephin*, in honour of Saint *Joseph*. In each one of his Sermons he never omitted to say something in his Praise. And in having, as I may say, amass'd and gather'd together, all that can be sayd to encrease Saint *Joseph's* praise and esteem in this his work, it may very well be call'd a Magazin of Saint *Joseph's* Praises. But the better to judge of his love to Saint *Joseph*, 'tis necessary to Read what he says of him, and what praises he gives him. As that he was Sanctifi'd in his Mother's Womb as Saint *John Baptist* was. That he had obtain'd a perfect Victory over Sensuality, which was always subject to his Reason; that he was confirm'd in Grace; that he rose with our Saviour from the Dead;

That he then Appear'd to his belov'd Spouse the Blessed Virgin: That no Saint in Heaven is greater than he except the Blessed Virgin: So that to hear what he says, you wou'd beleive God had chosen him for Saint *Joseph's* chief Panegyrist, to write and set forth his Praises; and that all others who have writ of this Subject, are but his Schollars. 'Twas he that found out the true elevation of this Star, and that it's ascendent was next to the Virgin Mother. All which proves him a true Lover and Client of Saint *Joseph*.

The Devout *Henry Chycot*, Canon of *Chartres*, deserves the tenth place amongst the Clients of Saint *Joseph*; all his thoughts being taken up how to augment his honour, either by himself or others. He undertook to write a Book, upon his Marriage with the Mother of God, in which he endeavour'd to set forth his Praises; but not being able to finish it, that Saint *Joseph* might loose nothing by his Death, he address'd himself by Letter to his Friend *John Gerson*, obligeing him by all the ties of Friendship between them, either to perfect this Work he had begun, or to make one of his own upon the same Subject: Which he perform'd, both to satisfie his Friend's Piety, and his own Devotion to Saint *Joseph*, the Canon also that he might

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the better evidence his signal Devotion to Saint *Joseph*, in his last Will and Testament, left a considerable Sum of Mony as a Foundation for a Yearly distribution to the Canons, to oblige them Daily to sing his Hymn and Prayer in his honour; hereby to habituate them to the Devotion of honouring and recommending themselves to this Saint.

Behold here the ten Lovers of Saint *Joseph*, given us for an Example how to honour his Merits, and how to put our selves under the shelter of his powerful Protection, with assurance of the considerable advantages we shall gain thereby. But he has had very many other Clients besides these of both Sexes, the number of which wou'd make too long a list for so short a Treatise; yet I cannot omit the naming a few more of them, as first Blessed *Joseph Herman* of the Order of Saint *Norbert*, who for his Devotion to Saint *Joseph* deserv'd to have the Name of *Joseph* given him by the Blessed Virgin; who as *Surius* relates in his Life, deserv'd her doing him also so great an honour as to take him for her Spouse; because he honour'd her dearest Spouse Saint Joseph. And as a token of indearment, put her little Infant JESUS into his Armes, that he might carry him

therein as Saint *Joseph* had done. Father *Peter Cotton* also, of the SOCIETY of JESUS, so well known all over *France* for his rare Vertues, was also particularly Devoted to Saint *Joseph*, which mov'd him to procure that the first Church in *France*, that was honour'd with his glorious Name, shou'd be Dedicated to him at *Lyons*, near the place call'd the *Bellcourt*. He had so tender an affection to him as thereby he mov'd Saint *Joseph* to Reveal to him the Day of his Death, and to procure it upon his own Feast. Saint *Bridget* and Saint *Gertrude* were commanded to be his Devotes, and doubtless executed so advantagious a Command. And those happy *Carmelites*, *Ann* of Saint *Bartholomew*, and *Ann* of *Jesus*, who in this imitated their Foundress Saint *Teresa*, were his constant and ferverous Clients. I ought here also to recount, those Writers who with so much Zeal have set forth his Perfections; as Saint *Bernard*, Saint *Bernardin* of *Sienna*, Saint *Chrysostom*, Saint *Gregory Nazianzen*, Saint *Peter Chrysologus*, Saint *Thomas* of *Aquin* the late *James* of *Arana*, *Charles Stangel*, *Peter Morales*, *Stephen Bennet*, *Charles* of Saint *Paul*, and many others, who have set forth his Praises. Nor ought we to forget those many Devout Souls of our own

own acquaintance, who have had a great tenderness for his Service, whereof some are still liveing, both in the World, and out of it in Religion; and others gon to Heaven to reap the Fruit of this their Devotion.

But if these Examples have not force enough or power, to effect what I pretend, I shall endeavour to propose in the following Chapters such congruous and easie Devotions to this Saint, as will of themselves incite us to Practise them.

# CHAP. VI.

## *Of the ordinary Devotions that may be Daily Exercised towards Saint* Joseph.

ACTIONS are proper language and best expressions of Love, they testifying by effects the truth of our good wishes and protestations to the Person we Love. What do's the frequent repetition of I Love you, I honour you great Saint *Joseph*, and esteem you above all Saints after *Jesus* and *Mary*; if this Love and Honour halts or stops heer, and makes no farther progress than our Lips?

Wherefore all that I intend to say, is to make our Love to this Saint no less effective, than affective; not that I require that every Point I set down shou'd be put in Practice, but I propose several, that the Pious Reader may make choice of that, which

which most of all pleases him; and all of 'em are so easie and profitable, that none but a Soul that is harden'd against, or disgusted with what conduces to her Eternal Happiness, can dislike or be displeas'd with any of 'em.

The first Devotion is to have an Image or Picture, either in our Chamber, Book, or Oratory: And this was that which his Devout Client Saint *Teresa* practis'd; who as her Life informs us, set up over the Gates of all the Monasteries she Founded, the Statues of *Jesus Mary* and *Joseph*; and wherever she went, carried with her a Picture of Saint *Joseph*, which Picture is still kept at *Avila*; nameing and styling him the Founder of her Order. And that which occasion'd this her Devotion, was a Conference our Saviour once had with her, after she had Communicated; for she being cross'd in the Foundation of the Monastery of Saint *Joseph* at *Avila*, CHRIST bid her use all her endeavours, to build this Monastery, promising it shou'd be his own Work; and that it wou'd be very agreeable to his Divine Majesty, wou'd redound much to his honour, and that he shou'd Faithfully be serv'd therein; and Commanded her to call it the Monastery of Saint *Joseph*, to set up Saint *Joseph's* and the Blessed Virgins

Statue at the Gate: Promising that he himself would with them be Guardian thereof. Saint *Teresa* understanding his Will, put all his Commands in execution, ordering the Images to be plac'd as he had ordain'd. Perhaps you'll tell me you have neither House to build, nor any Foundations to make. Pardon me if I tell you, you lye under a great mistake, since you have the Building of Perfection to raise, the Foundation of a Vertuous Life to lay, you are also to employ your Thoughts about an Habitation that you must live in for all Eternity. One of the best means therefore to compass this great Work of our Salvation, is to render Devotion to Saint *Joseph*; this is the best means to finish the Edifice of Perfection, and to procure to our selves a happy and Eternal Habitation. What Devotion therefore can be easier than this, only to keep the Spiritual Image of Saint *Joseph* in our Thoughts, and to procure it by carrying it in our Books; by keeping it in our Closset, and by leting it put us in mind to call upon him; whom the Image represents, and to beg his assistance in all our neceffities. By the help of such an Image, a Gentelman of *Venice* was drawn from a most miserable, to a most happy State of his Soul, which had otherwise been lost.

The

The Story I shall hereafter relate, in the XI. Chapter with several others therein scited, which prove the care he takes of the Spiritual Malady, of those who are Devoted to him.

The second Devotion I propose, is a particular and singular affection to some Mystery of his Holy Life. Such as was that of his Marriage to the Blessed Virgin; his Flight into *Ægypt* with our Saviour and the Blessed Virgin his Spouse; or any other like unto these. Blessed *Agatha* of the *Holy Cross*, was wont to fix her thoughts upon his happy Death, in the Armes of our most Merciful Redeemer: And did I know to which of these my Pious Readers Inclinations wou'd most of all lead him, I wou'd promote his Devotion thereunto. But instead of this, to shew how pleasing such Devotions as these, are to Almighty God, I will here relate what happen'd to a Devout Client of Saint *Joseph*, a Religious Man of the Monastery of *Monferat* in *Spain*, who was particularly Devoted to his voyage into *Ægypt*, with Jesus and his Holy Virgin Mother.

It fell out that this Religious Man, returning once very late to his Monastery, lost his way and wandred so long up and down a Mountain some distance from it, that

that at length he gave himself for lost; by reason of the contagious effects that were occasion'd by the unwholsome Fogg's of that place; or because he fear'd to become a Prey to the Merciless savage Beasts of which the place was very full; his fears and apprehentions increas'd with the darkness of the Night, and caus'd him to recommend himself to Saint *Joseph*, when upon a sudden he meets a grave Man leading an Ass, which had a Woman upon it, bearing an Infant in her Armes; this happy incounter, gave him a wonderful Comfort, which was increas'd when asking the way to the Monastery, the Man who lead the Ass, bad him follow him, and he wou'd lead him the right way thither: As they went their whole Discourse was of God, and this with so much Fruit, that never in his Life the Religious Man, even in Prayer, had felt the like Sweetness; which was accompanied with no less Joy, when he saw himself enter into the Village in which the Monastery was; which joy was follow'd with no less astonishment, when on a sudden his guide Disappear'd, as soon as he had thus brought him out of all danger. Which gave him presently the assurance that 'twas Saint *Joseph* that had brought him out of this trouble, and danger he was in, whereby his

Devotions

Devotions to this great Saint was increas'd, and also to that particular part of his Life, to which he was before so particularly Devoted.

The third Devotion, is to say every Day, or at least once a week, his little Office; which is in the *Key of Paradise*, which is Printed at the end of this Book; for the greater conveniency of those who desire to make use thereof. This Office contains a continual Praise of Saint *Joseph*, in which some of his Devotes, who say it Daily, others who say it every Saturday, find great Comfort, and no less Profit also: And the great advantage that the Clients of Saint *Joseph* experience, is his readiness always to acknowledge them as such, and to assist 'em accordingly, as appears by what some Years since happen'd at *Loudun* in *France*.

The Prioress of the *Ursulins* of *Loudun*, nam'd in Religion, Sister Jean of the *Angels*, of the House of *Cose*, was Possess'd by an Evil Spirit call'd *Leviathan*, who exercis'd extraordinary violences and cruelties towards her; she not knowing, how better to defend her self against his Tyrany, made a Vow to say every Day the Office of Saint *Joseph* for a whole Year together, and Weekly also to do some Penance in his honour, to obtain by

by his powerful Interceſſion, a freedom from the Perſecution ſhe ſuffer'd from this her Infernal Enemy. Two or three Days after ſhe had made this Vow, the Wicked Spirit left her at the firſt Exorciſme leaveing a Croſs on the Fore-head of the ſaid Religious, as the Exorciſt had enjovn'd him, and at the ſame time another Devil cry'd out, Saint *Joſeph* is come, and has caus'd *Leviathan* to depart.

The fourth Devotion, is Daily to recite the Litany of Saint *Joſeph*, which contain all the cheif Paſſages of his Life, together with all the extraordinary Priviledges God beſtow'd upon him. And having lately ſeen a Manuſcript of a certain Religious of the Order of Saint *Benet*, in which were ſet down amongſt ſome particular Devotions to Saint *Joſeph*: A little Litany Compos'd in his honour in an Alphabetical order, which pleas'd me very much it facilitating the Memory in relating it, and therefore take occaſion of giveing you the ſame in Engliſh, after the ſame Order, which if you like not; you may make uſe of the great Litany, which you will find in the Office of Saint *Joſeph*. Page 15, with the Prayer, *Page* 5.

THE

# THE ALPHABETICAL LITANY OF S. Joseph.

*LORD have Mercy on us.*
*Christ have Mercy on us.*
*Lord have Mercy on us.*
*Jesus Receive our Prayers.*
*Lord Jesus Grant our Petitions.*
*O God the Father, Creator of the World.* Have Mercy upon us.
*O God the Son, Redeemer of Mankind.* Have Mercy upon us.
*O God the Holy Ghost, Perfecter of the Elect.* Have Mercy upon us.
*Holy Trinity, one God,* Have Mercy upon us.

*Holy* Mary, *Spouse of Saint* Joseph. Pray for us.
*Holy* Joseph, *Advocate of the Humble.* Pray for us.
*Holy* Joseph, *Blessed amongst Men.* Pray for us.
*Holy* Joseph, *Confirm'd in Grace.* Pray for us.
*Holy* Joseph, *Defender of the Meek.* Pray for us.
*Holy* Joseph, *Exil'd with Christ into Ægypt.* Pray for us.
*Holy* Joseph, *Favorit of the King of Heaven.* Pray for us.
*Holy* Joseph, *Guardian of the Word Incarnate.* Pray for us.
*Holy* Joseph, *Honour'd amongst Men.* Pray for us.
*Holy* Joseph, *Idea of Humility and Obedience.* Pray for us.
*Holy* Joseph, *Kind Intercessour for the Afflicted.* Pray for us.
*Holy* Joseph, *Lilly of Chastity and Temperance.* Pray for us.
*Holy* Joseph, *Mirrour of Silence and Resignation.* Pray for us.
*Holy* Joseph, *Nursing Father to the Son of God.* Pray for us.
*Holy* Joseph, *Obsequious Servant to the Son of the Blessed Virgin* Mary. Pray for us.
*Holy* Joseph, *Patron of the Industrious and Innocent.* Pray for us.
*Holy* Joseph, *Quintessence of all Vertue.* Pray for us.

*Holy* Joseph, *Ruler of the Family of Jesus.* Pray for us.
*Holy* Joseph, *Spouse of the ever Blessed Virgin.* Pray for us.
*Holy Joseph, Theatre of all Glorious Priviledges.* Pray for us.
*Holy* Joseph, *Union of all Christian Perfections.* Pray for us.
*O Lamb of God, who takest away the Sins of the World,* Spare us O Lord.
*O Lamb of God, who takest away the Sins of World,* Hear us O Lord.
*O Lamb of God, who takest away the Sins of the World,* Have Mercy upon us.
*Pray for us, O Holy* Joseph.
*That we may be made worthy of the Promises of Christ.*

## The Prayer.

*ASSIST us O Lord we beseech thee, by the Merits of the Spouse of thy most holy Mother, that what our unworthiness cannot obtain, may be giv'n us by his Intercession: Who livest and reignest, with the Father, in the unity of the Holy Ghost, World without end.* Amen.

But the better to excite you to a Practise of this Devotion, of reciting the Litany of this great Saint,

I shall here set down some particular Favors obtain'd by the recital of them, either every Day, or only for a certain time prefixt.

The Religious of the Order of Saint *Ursula*, had a design to settle themselves in *Lambesa* in *Province*, some Years, since upon hopes given 'em of effecting it by some Inhabitants of that place, who herein testifi'd their good will. Wherefore they transported themselves thither, but found so little satisfaction at their first arrival, meeting with so great and so many difficulties, that they cou'd not so much as find a House to hire to live in, that hereupon they resolv'd to return back to *Aix* from whence they came; but first, had their Recourse to Saint *Joseph*, whom they had taken for Protector in this their Design, and resolv'd for nine Days together to say His Litany after Mass: But what appear'd as a wonderful effect of their Devotion, before the end of the nine Days, a Priest of great worth and authority, who had built a House, and a Church adjoyning to it, in honour of Saint *Teresa* near the said Town, came to find out the Superiour, to make her an offer both of the Church and House, and to put her in Possession of all things else belonging thereunto. Which offer they accepted and presently

ſently the Religious took Poſſeſſion of it, and were ſeitl'd there by the eſpecial favour of Saint *Joſeph*. Who not only took them into his particular charge and care, but plac'd em under the protection of his great Devote and dear Child Saint *Teresa*, in a Houſe and Church where he was greatly honour'd, and where he deſir'd her great Patron Saint *Joſeph* ſhou'd be honour'd alſo.

Fifthly, ſay at leaſt the Prayer at the end of the Litany, every Day, or very often, this being a ſhort but a ſubſtancial and pleaſing Devotion to him, which qualities cannot but invite us to make uſe of it, and thereby to imitate the Canons of *Charters*, who Daily recite it, as well to ſatisfie their own Devotion, as to comply with the Pious deſires of the Devout *Henry Chicot* their Benefactor, and Founder of this Devotion.

I cannot here omit, what will authoriſe this Devotion, by relating how great an advantage it procur'd to a Religious Houſe of Nuns, which I heard from the Mouth of it's Superiour, a few Months ago. This Monaſtery had not receiv'd any Novices for a long time, which much afflicted the Religious, wherefore the Superiour thought it neceſſary to have recourſe to Saint *Joſeph*, to beg his Aſſiſtance, and

therefore they resolv'd for six Month
together, Daily to recite this
Prayer after Mass, for this Inte
tion, which all the Religious Chea
fully perform'd. Which Devotion w
no sooner begun, but a young La
of Quality with a good Fortun
offer'd her self to Live and Dye wi
'em in God's Service; which favo
will never be forgot by that Com
munity; and has oblig'd 'em to
constant Confidence in Saint *Jose*
as in a Father, and particularly th
his Child, for having procur'd suc
a favour to them and her, by h
powerful Intercession.

Sixtly, you may assign one Da
in the Week, for the Exercise o
some particular Devotion in hono
of Saint *Joseph*. Saturday seems t
me the most proper Day, upo
which he may be joyntly honour'
and serv'd with his most Amiabl
Spouse. 'Tis now a Days a *Devo*
tion practis'd by some Pious Souls
to assign or dedicate each Day in th
Week, to some particular Devotion
As Sunday to the honour of th
Blessed Trinity, and the Ange
Guardian. Munday, to the hono
of God the Father, and for th
Souls in Purgatory. Tuseday to Go
the Son, and Saint *Ann*. Wednesday
to God the Holy Ghost, and th
Patron whose Name we bear. Thurs
day to the honour of the Bless
Sacrament

Sacrament and Saint *Barbara*, who rewards her Clients, with Receiving their Viaticum or Communion before their Death. Friday, to the honour of the Passion of our Saviour. And Saturday, to the honour of the Mother of God, and Saint *Joseph* her Spouse. 'Tis not convenient, I shou'd here suggest what each one is to do that Day, but leave it to the Affection or Devotion, wherewith each one shall find himself inspir'd with all. For Example, some good Work; as the giving of Almes, the doing some Pennance, or performing any of the Devotions before mention'd in this Chapter, or whatever else the Holy Ghost shall inspire you, let it be perform'd upon this Day in honour of the Person to whom you design your Devotion

The seventh Devotion may be to call to mind the memory of the seven Dolours, or Griefs that Afflicted Saint *Joseph*, or of the seven Joys that were a constant Comfort to him throughout his whole Life: Which you will find Compos'd after his *Office* and *Beads*. Page 30. This was a Devotion that Saint *Joseph* himself taught to two Religious Men of the Holy Order of Saint *Francis*, after he had deliver'd 'em from the danger of Death. Who being cast away at Sea, they happily

layd

laid hold of a Plank, upon which they were toſt to and fro upon the Waves, for three Days and Nights together in this their Danger and Affliction, their whole Recourſe was to Saint *Joſeph*, begging his help and aſſiſtance, in the ſad Condition they were in. Who appear'd to them in the Habit of a Young Man, of a Beautiful and Comely Feature, who incourag'd them to confide in his Aſſiſtance, and as their Pilot Conducted them into a ſafe Harbour. They deſirous to know who their Benefactour was, begg'd his Name, that they might gratefully acknowledge ſo great a Bleſſing and Favour. He told them he was Saint *Joſeph*, he adviſ'd them Daily to recite ſeven *Pater Noſters*, and ſeven *Ave Marys*, in Memory of his ſeven Dolours or Griefs, and of his ſeven Joys, and having ſayd this he Diſappear'd.

## *The ſeven Dolours of Saint* Joſeph.

I. The thought he had of forſaking his Spouſe, ſeeing her big with Child.

II. He ſeeing the Infant Jesus in the Crib, ſhivering with cold and ſo ill accommodated.

III. Beholding the Wound of Jesus in his Circumciſion, and ſeeing

seeing him so early shedding his Blood for Love of Sinners.

IV. The Words of *Simeon* on the Day of the Purification of our Blessed Lady, testifying that a Sword shou'd pierce our Ladies Heart.

V. His flight into *Ægypt* occasion'd by *Herods* Persecution,

VI. The news he heard, as he return'd out of *Ægypt* that *Archilaus* was more Cruel than his Father *Herod.*

VII. His loosing JESUS at twelve Years of Age, when they went up to the Temple of *Jerusalem.*

## *The seven Joys of Saint* Joseph.

I. That which he receiv'd by the Message of the Angel, who bid him to *Fear nothing, but to take* Mary *for his Spouse.*

II. The Adoration of the Angels, Saluting our Saviour in the Crib, and singing at his Birth the Hymn, *Gloria in Excelsis Deo.*

III. The hearing the Salutiferous Name of JESUS, from the Angel, which as God-Father he was order'd to give the Son of God at his Circumcision.

IV. From the Words of *Simeon*, when he foretold that CHRIST shou'd be the Salvation of many and the Glory of *Israël.*

V. From

V. From the falling down of the Idols of *Ægypt*, at the Presence of our Saviour JESUS CHRIST,

VI. From the Command given him by the Angel to Return home with the Infant JESUS and his Mother.

VII. From his finding JESUS in the Temple, Disputing with the Doctours.

These good Religious Men daily Meditated upon these piercing Dolours, and comfortable Joys of their Charitable Deliverer and performing his Commands continu'd his Devout Clients all their Lives, hereby honoring so powerful a Protector, whom he told moreover, as may be seen in *Peter Moralez*, that he would afford the like particular help and assistance to all that shall practise this Devotion in all their Necessities, but most particularly at the Hour of their Death. Wherefore it will be our own Faults if we enjoy not the same happines of obtaining his Favour, by rendering him the like Services, he esteeming nothing more, than the good will of his Clients, expreſt after this manner.

Eighthly, To lead a Life full of that constant Resignation both Interiour and Exteriour, in Thought Word and Deed to the Will of God, as Saint Joseph did, in which he took so great a content and pleasure, that his ordinary

dinary aspiration was † *O that I may but Live to see the Will of God entirely fulfill'd.* This was his ordinary aspiration, and only desire as the Mother of God reveal'd to Saint Bridget. Adding that this was the cause, * *Why he was so great and glorious in Heaven.* There's nothing therefore so easie as to imitate him in this point by often saying every Day. † *God's Will be done*; I desire to Live, only to fulfill the Will of God. We shou'd at least accustom our selves as soon as we wake, constantly to begin the Day with this Act of Conformity, in resigning our selves punctually to the Will of God, it being the most sublime of all Acts of Vertue, and the Crown of all Perfection.

† Utinam vivam & videam voluntatem Dei adimpletam. *In Rev. S. Brig.* * Ideo magna gloria ejus. † Fiat voluntas Dei.

CHAP.

# CHAP. VII.

## *What Devotions are to be us'd to Saint* Joseph *upon his Feast.*

THERE is no place throughout the whole World where the Feast of Saint *Joseph* is kept with greater Solemnity than in *Canada*, a Country in the Nourthwest part of *America*. He being the Father, the Patron, and Protector of new *France*. 'Tis for this reason that his Feast is so Solemnly kept there: And that we may see how 'tis kept, I will here set down (what I took out of a Relation Printed in the Year 1637. The manner how they Celebrate it, is as follows; Upon the Vigil of his Feast is set up the Standard of *Kebec* upon one of the chief *Bastions*, and at the discharge of a Cannon or Warning-Piece, the Governour of the Place

Place causes very Artificial Fire works to be Lighted.

On the one side there is rais'd a Pillar, upon which there Appears the Name of Saint *Joseph* in Fire, in very large Characters, over which from a Crown of Stars, made in Fire-Works, are cast out a great company of Serpents that fly into the Air, and behind it are plac'd a great many Rockets, which also fly a great height, and there break into many Stars, that fall from them.

Neer this Pillar is rais'd a fair Castle richly Painted, and set out with great Variety of Colours, flank'd with four Towers, beset with so many lights and fire-works as inlightens the whole Battery, which is also surrounded with a great many flaming Spears, and a great number of Flags bespangl'd with Fire, appear from the tops of the Towers, from whence there continually ascend a great many Serpents made in fire-works. Six and six at a time into equal distance one from another, and also many dozens of great Rockets, twelve at a time, resting some while between each dozen. At the close of the Evening the Governour of *Kebec* (accompanied with all his Officers, in sight of a great number of Savages that live round about the Country, and come thither to see the Solemnity) put's Fire to

these Machins, the Wonderful sight whereof gives great occasion to the Savages to honour and esteem Saint *Joseph* for whom they perceive the Christians to have so great a Veneration. Upon the Day of his Feast, they also expres very great Devotion in all their Churches, where all things are perform'd with as great Solemnity as upon *Easter* Day it self, all giving thanks to God for having done them the honour to bestow Saint *Joseph* upon them for their Protector, whom he had made Guardian to his Son JESUS CHRIST the Word Incarnate.

From the consideration of this Solemnity and Devotion to Saint *Joseph* in *Canada*; let us consider what we may also Practise upon the same Feast; that as they do what they can, to observe it with due Solemnity, so we may do the like; not so much by exteriour Marks of Joy, which are very laudable; but by Exercising Interiour Devotion and Fervour in all our Actions; to increase thereby the Glory of this Saint, and move him to advance us in Perfection, for the secure obtaining our Salvation. For if there be a Feast in the whole Year, next to those of our Saviour and Blessed Lady, in which we may hope for a grant of our Petitions, 'tis this of Saint *Joseph*. Since Saint *Teresa* assures us, in

the sixth Chapter of her Life, that whatsoever we aske him upon his Feast, shall either have a successful grant, or be chang'd into a grant of something else, more Beneficial for the Soul of the Petitioner.

But if you desire to know more particularly how to spend the Day of his Feast with Piety and Profit, I will heer set down half a dozen Devotions, of which you may take your choice: I suppose you observe the Feast of his Espousals, which the Church keeps on the two and twentith Day of *January*, as well as the Feast of his Return out of *Ægypt*, upon the seventeenth of the same Month; and the Memory also of his Flight into *Ægypt*, upon the two and twentith of *December*, these are unanimously agree'd upon by all; but some differ about his chief Feast: Which the *Greeks* Celebrate on the six and twentith of *December*, the Day after Christmas, as Cardinal *Baronius* recounts in his *Martyrologe*. Others observe it on the twenty sixth of *June*; the *Eastern* Church assuring us that he Dyed on that Day. But setting aside these Days, we follow, as we ought to do, the Catholic Church's Ordination, of keeping it upon the nineteenth of *March*: Wherefore I shall here suggest how to spend this Day profitably: Proposing six different Devotions, each of which you

may make use of according as you find your self inclin'd.

The first Devotion is to follow the Practice of the Reverend Fathers *Carthusians*, by observing his Feast as a Feast of Precept; tho' the place we Live in shou'd not observe it as such; which now in most places they do. Performing this in acknowledgment of the many Benefits receiv'd from his Fatherly goodness. This also Solemnis'd after this manner by the Children of Saint *Teresa*, imitating in this their Glorious Foundress. Moreover the Fathers of the *Oratory* kept it, who have nothing neerer their Hearts than *Jesus Mary Joseph*. The Children also of Saint *Francis Sales*, who are the Religious of the *Visitation*; in this make known both their own, and their Founders inclinations. And the Nuns of the *Word Incarnate*, or the *Annunciate* from their first beginning put themselves under his happy Protection.

The manner of celebrating his Feast is the same, with that we Celebrate the Feast of other Saints; some Fast upon the Eve in his honour; others perform some other Pennance and Mortification for the same end; others Communicate upon his Feast, others abstain from all Servil Works as upon Sundays; others give more time to Prayer than upon other Days; others Read his

Life; others spend the Day in more Religious Exercises; performing all this in testimony of their Love to Saint *Joseph*.

The second Devotion is, to take him for your special Patron and Director for the following Year; or shou'd you already have chosen him for such, then to make choice of him for the effecting some particular affair you have in hand of great Importance: Resolve to perform some Devotions to him for this Intention, for the space of some Months, as the necessity or length of your affairs, shall require.

† Mother *Jane* of the *Angels*, of whom I have already spoken, beg'd of Saint *Joseph* upon New Years Day, that he wou'd take her for that Year. 1636. into his Protection, and by his powerful Intercession, obtain of our Saviour the Blessing, of being deliver'd from all Interiour or Exteriour Impediments in God's Service; and to dispossess her of those Devils that Tormented her; and free her from whatsoever else that kept or retarded her Soul, from the Union of his Divine Love. The Night following, as she fell asleep, she seem'd to feel a more particular Devotion than ordinary, accompany'd with a most incredible sweet

ſmell, quite different from all other ſcents; that are found in the Perfumes of this World. And at the ſame time ſhe heard a Voice that ſayd to her, *Behold him, to whom thou haſt Recommended thy ſelf.* Hereupon the Holy Patriarch Saint *Joſeph* came into her mind, and her Heart was fill'd with an extraordinary veneration for, and love of him: She ſeem'd in her Sleep to ſee ſuch a dazeling Light, as far exceeded the Brightneſs and Splendor of the Sun: Within which ſhe beheld a Countenance full of wonderful Majeſty, ſo Beautiful that ſhe neither found Words to expreſs it, nor any Compariſons whereby to diſcover her Thoughts.

After all, the Perſon ſpoke to her as follows: *Conſerve Patience and Conſtancy in theſe Senſible difficulties you ſuffer; ſupport 'em with Reſignation and endeavour to forget your ſelf; for God has Favours in ſtore to beſtow upon you. Tell your Exorciſt, that if Men labour not for your Recovery, God will make it his own Work. By all means let him continue his Endeavours, and God by his Miniſtery, will Expel the Devil that moſt of all hinders your Devotions.* This being ſayd all Vaniſh'd, except the Perfume, which laſted ſo ſtrong for ſome time after, that when ſhe awak'd, ſhe verily thought her Chamber had been Perfum'd. Her

Her Thoughts were taken up all the Day following with a Confidence in our Saviour, and with the Assurance, of Saint *Joseph's* Assistance, in this extream necessity she was then in. Nor was she deceiv'd; for five Days after, upon the Feast of the *Epiphany*, she found the effect of her Protectour's Intercession, by being dispossess'd of that Devil that did so maliciously interrupt her Devotions. The Father Exorcist Commanding him in the Presence of all that were Spectatours, that for a Mark of his going out, he shou'd write the Name of *Mary* upon her Hand, as he did, tho' not without great difficulty and repugnance; fixing this Name in very legible Characters immediately above Saint *Joseph's*, which had been writ there before, upon the going out of another Devil, which Names, during her whole Life, appear'd as clear and distinct as they did the first Day; which I my self was an Eye-witness of, as the sayd Religious past by *Lyons*, to go to *Anessy* to visit the Tomb of Saint *Francis* of *Sales*, in the Year 1638. I say nothing of the Names of Jesus and Saint *Francis* of *Sales*, that were to be seen on the back of the same Hand, Writ at the Command of the Exorcist, as a Mark of these Devils quitting their Possession; which by God's Permis-

sion they had taken of her Body, that being not so much to my purpose; which is only to declare, how much it conduc'd to her Happiness, to have recourse to Saint *Joseph* for his Protection, either upon his own, or upon any other Feast.

The third Devotion that may be perform'd to Saint *Joseph*, is to take him for our chief Patron and Advocate, during our whole Life; and Yearly to renew this Resolution upon his Feast. I know a Religious Person of our *Society*, who constantly practises this Devotion every Year, Offering himself unto him by the Recital of such a Prayer, as in our Sodalities of our Blessed Lady, erected in our Colledges, is publickly recited at their Reception into it. I pretend not to perswade you to perform this Exercise every Day, left to some it might seem too great a burthen, but only once a Year, at least upon his chief Feast; which his true Clients can not think too much to perform. And the first time one makes use of this Prayer, 'tis fit to choose him for our particular Patron and Protector. The Prayer is short and therefore I shall insert it heer, as I shall insert a longer at the end of this Book, Page, 25. amongst other particular Devotions to be recited at Leisure.

O Holy

*O Holy* Joseph, *Spouse of the most Blessed Virgin* Mary. I N. N. *choose you this Day for my special Advocate and Patron, and do firmly purpose never to forsake you, nor to say, do, nor suffer any under my charge, to say or do any thing against your Honour. I earnestly therefore beseech, you that you will please to take me for your perpetual and constant Servant, and to aid and assist me in all my Actions, especially in the hour of my Death.* Amen.

Make a firm Resolution to keep this Purpose, and renew it often, either at Holy Communion, or when you visit the Blessed Sacrament; whereby you will render this Devotion more Pleasing to God, more Honorable to the Saint, and more profitable to your self.

The fourth Devotion may either be to offer Mass your self, or get a Priest to offer one in Honour of Saint *Joseph*; and that piece of the *Eastern* Church History, that was found and offer'd to Pope *Adrian* the VI. as very authentick, assures us, that CHRIST assisting Saint *Joseph* at his Death, gave him his Blessing, and Promis's'd to give the same to all those, that shou'd offer Sacrifice to God in Honour of Saint *Joseph* upon the Day of his Glorious Death, the nineteenth of *March*: But we have no Sacrifice except the Sacrifice

crifice of Holy Mass. And what greater Blessing can we have than the Sacrifice of the Son of God, who was Promis'd to us? Moreover were not this true, yet all that we can perform that is considerable, all that is of any worth, or that conduces to the Glory of any Saint, is included in the Oblation of the Divine Sacrifice of Mass; wherein JESUS CHRIST is offer'd in thanksgiving to his Eternal Father, for all those Favours and Benefits he has heap'd upon any Saint, raising him to so Eminent a Glory and Dignity.

The fifth Devotion is to give Almes, or bestow a Dinner upon some poor Man or Widdow in Honour of Saint *Joseph*, and if you please for the same end relieve a poor Woman and her little Infant to Honour the Created Trinity; the Infant JESUS, *Mary*, as also Saint *Joseph*, and to encourage you to so Pious a Work, Saint *Vincent Ferrerius* recounts a wonderful Story of a Gentelman of *Valence*, who was very Devout to all these three, and amongst the rest of his Devotions, us'd every Christmas Day, to invite a Woman with a Sucking Child, and an Old Man to Dine with him; and all this for the Love he bore to *Jesus*, *Mary*, and *Joseph*. This Charity and Devotion was so pleasing

to

to God, that upon his Death Bed, he had the Comfort to see them, who just as he Departed, gave him this comfortable Invitation to Paradise, as follows. *Friend you have every Year invited us to a Feast in your House, come now and we will receive you to our Feast, and into the dwelling place of the Blessed, there to live with us and them in all sorts of contentment as long as a happy Eternity shall last.* Who can conceive how God Recompences, even the least Services we do to him or his Saints? I wish we cou'd always think on this. And practise what these thoughts wou'd move us to perform.

The sixth and last Devotion to Saint *Joseph*, is to meditate upon the Vertues, Mysteries or chief Passages of his Life. The Morning either before or after Communion, is the most proper time for Meditation, because the After-noon is reserv'd for Even-Song, Sermon, or some other Works of Charity, as visiting the Sick in Hospitals, comforting and relieving Prisoners. How and when these Meditations are to be us'd, I shall declare in the following chapter.

CHAP.

# CHAP. VIII.

## *Of Devotions to Saint Joseph during the Octave of his Feast, or at other times according to the Opportunity or Affection of his Clients.*

I Cannot think ther's any better means to pass the Octave of Saint *Joseph* with Devotion and profit, than by the consideration of his Life and Death; and the contemplating upon his Glory in Heaven. Because such Reflexions as these, will increase our Love and Affection towards him, and move us to earnest and efficacious attempts to imitate his transcendent Vertues. However because some may not have time or opportunity of making these Meditations,

Meditations, and that those that have not, or know not how to Meditate, may make use of 'em instead of Spiritual Reading; I have made the Meditations somewhat longer than ordinary. Which you will find Printed in a large Character at the end of this Book, amongst other Devotions: Page, 41. There are eight of 'em in all, for each Day of the Octave of his Feast, in which are briefly contain'd the chief Passages of the Life, Death and Glory of Saint *Joseph*; and tho' the Reading of 'em for your Spiritual Lecture, will be very profitable, yet they will produce far greater profit and comfort in your Soul, if you Meditate upon 'em; whereby you will increase a far greater Devotion to Saint *Joseph*, than only by the bare Reading of them.

We have declar'd already that all the Devotions, Honours and Respects that are render'd to other Saints, ought to be given to Saint *Joseph*. For whosoever Loves him, as he deserves, must needs think he can never sufficiently Honour him, his Merits exceeding all Honour and Devotion that can be shew'd him. Wherefore shou'd I advise you to cause a Mass to be sayd in his Honour, to perform some good Work of Charity or Pennance, you may say I invite you only to such a

general testimony of Affection, as we give to all other Saints whom we honour; I will here therefore propose to you such a particular Devotion, as Mother *Jane* of the *Angels*, Superiour of the *Ursulins* practis'd with admirable success. Who having purpos'd for her Deliverance to Communicate nine Days together in honour of Saint *Joseph*; upon the Ninth Day, one of the Devils within her, of his own accord presented himself to the Exorcist, during his Exorcisms; and acknowledg'd he was Commanded in the Name of Saint *Joseph*, as he left his Station to write the Name of Saint *Joseph* upon her Hand, which he swore he wou'd perform, as he did soon after.

You may also say or get nine Masses sayd in honour of Saint *Joseph*, which was a Devotion that very much assisted Father *John Joseph Sevrin*, Exorcist to this Religious Woman; for before he had ended his nine Masses, the Devil left her, writing according to his Promise his Name, in the presence of many upon her bare Hand, and amongst others in the Presence of an *English* Nobleman, † then a *Protestant*, who held her Arm, which was the occa-

† *The Right Honorable* Walter Montague, *Son to the Earl of* Manchester

sion

sion of his Conversion to the *Roman Catholic Faith*; and of another, then in *Athism*, whose Life is Writ, he afterwards becoming as renown'd for Sanctity, as before he was Infamous for *Athisme*. You may also perform the Devotion proper to all Saints, by endeavouring to Imitate his rare and particular Vertues. As the exercise of a retir'd and hidden Sanctity; the practice of Angelical Purity, even in Marriage; his Humility, Patience, and Meekness in Conversation; his great Recollection and wonderful Silence: *Who*, as a Holy Person declar'd to Father *Jerwin*, *Was a very great keeper of Silence, and that in the House of our Saviour at* Nazareth, *he spoke very little, our Blessed* Lady *and* Jesus *still much less, and that his Eyes perform'd to him the Office of a Tongue, without need of speaking.*

Lastly, you may Imitate the works of Piety that Saint *Joseph* Practis'd; But because these are also found in most Saints, and therefore seem a general Devotion, I will propose some that were particular and proper to Saint *Joseph*: Which other Persons of Piety and Particular Devotes of his, have perform'd in

* *Quiriolt.*

his Honour; they are six in number, some of which I hope you will find suitable to your Devotion and Inclination.

CHAP.

# CHAP. IX.

## Containing nine different occasions of particular Devotions proper to Saint Joseph, and practis'd by his Particular Devotes.

THE first is, when you have lost any thing, you had a high Value for, to have recourse to Saint *Joseph*, either to beg his help, or at least to suffer profitably this loss, if by his Assistance we happen not to recover it. *John Gerson* his great Client suggests this Devotion; assuring us, that such as in these occasions recommend themselves to this great Patriarch, presently either recover what is lost, or by his efficacious Assistance, even gain by their loss, bearing the same with perfect Patience and Resigna-

tion. For a proof of what he asserts, he brings for an Example the Comfort which one of his acquaintance receiv'd, who lost something of great Value; and recover'd it by this means. 'Tis perhaps upon this account that Scrupulous and Anxious Persons have recourse to him, since they have lost so great a Jewel, as is the Repose of Conscience, and Peace of Mind; this being the dearest, most precious, and considerable Treasure we have in this World; for we may assure our selves, and certainly believe, that he who felt the loss of JESUS and the grief it cost him, will not fail to comfort those who implore his assistance in the like exigency.

The Second is, to take occasion for Saint *Joseph's* sake, to make it your endeavour to Love all his Clients and Devotes, whether they be already gon before us to Heaven, or are still with us upon Earth; and especially those who have born the happy Name of *Joseph*; but above all to shew a particular Love and Devotion to Saint *Teresa* his particular, and as I may say his chief Devote; and not only to those that are in Heaven, but also to those as you know particularly to be Devoted to him upon Earth. For your Love to them upon this account, will become no less pleasing to

Saint

Saint *Joseph*, than if they bore his Name; and the bearing a tenderness and love to those that do so, is very pleasing also to Saint *Joseph*. Wherefore to help you to practise this Devotion, I will here give you a List of some Eminent Persons that have born his Name, and upon this account receiv'd from God some of those particular Favours he bestow'd upon him. And shall begin with the Patriarch *Joseph*, who tho' he liv'd so many Ages before our great Saint *Joseph*, yet was a Type of him, and probably upon that account might receive his Name and those other extraordinary Favours God bestow'd upon him.

The first therefore in this List of those that bore the Name of *Joseph*: Is the Patriarch *Joseph* of the Old Law, to whom the Holy Ghost gives a very great Elogium or Commendation in the 49. Chapter of *Ecclesiasticus*. Calling him, *Ruler and Prince of his Brethren, the Stay and Support of his Nation and People.* Who deserves also the first place, he being not only the first to whom this Name was given, but who was also a Type of our Saint *Joseph*, upon account of his Chastity. The Character also that the Holy Ghost gives the Patriarch, agrees with our *Joseph* in a far more eminent degree than it did to the Patriarch; he

being a Prince and Ruler not only over his Brethren, but Governour to the Mother and Son of God, being their support in all their Necessities, and Saving him who was to Save not only one, but all Nations throu'out the whole World.

The second is *Joseph* of *Arimathea*, that Noble *Centurion* prais'd by the Holy Ghost for his Love to CHRIST in a time of extream danger. For when those who were Friends of CHRIST fled from him, as being look'd upon as Enemies to the State; he couragiously ask'd his Body, and took care of Embalming it, and laying it in a new Monument he had prepar'd for himself; by the Love and care he took of it after his Death, hereby Imitating our Saint *Joseph's* Love to the Living Body of JESUS. He also resembles him in recovering things lost. As may appear by the following Example. † Saint *Mary Vasquez* of *Mela*, of the Order of Saint *Dominick* and of the Monastery of *Zamata* in *Spain*, had a singular Devotion to this Saint *Joseph* of *Arimathea*, upon account of the tender Devotion he shew'd to the Precious Body of JESUS begging it, taking it from the Cross, Em-

† *Hæ P. Joan. a S. Maria in Hist. S S. Ordinis.*

balming

blishing it; and laying it in his own Monument, and when her Monastery had lost a Paper of great importance, she had recourse to him for it: Soon after there came a Person well mounted to the Monastery Gate, where lighting from his Horse he ask'd for Sister *Mary Vasquez*, and as soon as she came Deliver'd her the Paper, and return'd without any Conversation at all with her.

The third, is Saint *Joseph* Son to the *Samaritan* Woman, who gave Water to our Saviour at the Well, whilst he rested himself in the Journy he made with his Disciples. Who, accompany'd with his Brother *Victor*, obtain'd the Glorious Crown of Martyrdom; their Mother also shar'd in the Victory, as a Reward for her Charity to Jesus. Whose Feast is kept upon the twentith of *March*, according to *Baronius's Martyrologe*, who now drink of that Water their Mother beg'd, that takes away all Thirst for an Eternity.

The fourth, is *Joseph* the *Just*, one of the seventy two Disciples of our Saviour, to whom the Holy Ghost gave the same title of *Just*, as to our great Saint *Joseph*; so esteem'd by the Apostles for his Sanctity, that they Nam'd him with Saint *Mathias*, to be substituted in *Judas Iscariot's* place.

The

The fifth, is *Joseph* the *Poet*, by Excellency call'd the *Sacred Poet*. Whose delight was to Compose Verses in Honour of the Saints, whom they recompenc'd, by Appearing to him and assisting him at his Death, and accompanying him, to Everlasting Life; his Feast is kept upon the third of *April*, according to the † *Greek Martyrologe*; but according to *Baronius*, the fifteenth of *February*.

The sixth is, *Joseph* of *Stenel* call'd *Herman* in the World, of the Order of Saint *Norbert*, so singularly devoted to the Mother of God, that she took him for her Spouse, and gave him the Name of *Joseph*, to the end that in all things he shou'd resemble her first Spouse. The manner how it fell out is as follows. * The Religious among whom he Liv'd, began first to call him *Joseph*, upon account of Virginal Bashfulness, which caus'd him to Blush upon the least occasion, even when the Religious call'd him *Joseph*, which made him complain to the Abbot, tho' without reason, for their calling him so, and the Night after, in time of his Prayers in the Quire, he saw a most Beautiful Lady coming towards him, [illegible]

† *Euseb. Hist. lib. 3. cap. 32.*
* *Surius. Apr. 11.*

of Majesty and Glory with two Angels attending her; the one ask'd the other, to whom this Beautiful Lady shou'd be espous'd? To whom reply's the other; but to him you see here before you. Poor *Herman* was surpris'd at this discourse, and so confounded, that he wish'd himself hid in some by Corner, where none might see him. But one of the Angels takes him by the Hand, and leads him to the Altar, and there takes his Virginal Hand, and joyns it with the Hand of the Sacred Virgin; saying, *By the order of God my Maker, I give you the Virgin of Virgins for your Spouse, and with the Title of Spouse I give you the Name* of Joseph. This favour he thus receiv'd; which the Virgin afterwards seconded by her frequent Visits, often putting her Dear Infant into his Arms, as she was wont to do into Saint *Joseph's*; often calling him by the indearing Name of *Joseph*, sometimes in his Cell, other times as he walk'd about the House, which increas'd in his Heart, the most tender Love he before had for the Blessed Virgin.

The seventh is, *Joseph* the *Earl*, who was so wonderfully Obstinate in the *Jewish* Religion, as even to resist God himself; who wrought several Miracles by means of the Holy Cross in his Presence: And our

Saviour

Saviour also by several Visions invited him to the true Faith, but without any effect. But these working nothing upon him, God visited him with very sharp Maladies, which also for a long time did him no good; but their continuance by degrees soften'd his Heart, and caus'd him to become a Christian, and so good a one too, that *Constantin* to encourage and settle him in the True Faith, Created him an *Earl*; But these Earthly Honours hinder'd him not from exercising true Humility, and becoming a true Servant of God; whereby he attain'd to so high a Pitch of Sanctity, as to be Canoniz'd, and to receive the best and most lasting Title of Honour, of being a Saint in Heaven; whose Feast is kept the two and twentith of *July*.

The eighth is *Joseph Hildegond*, who Dyed the twentith of *April*, the first Woman that ever bore the Name of *Joseph*, which happen'd upon the following account. Her Father after her Mothers Death, and the setling her Sister Religious in a Monastery, resolv'd to visit the Holy places of *Jerusalem*, and fearing lest in his absence any misfortune might happen to his Daughter, shou'd he leave her behind him, he having no other Child left to take care of but her, causes her to

take

take the Name of *Joseph*; and to take the Habit of a Man, the better and more easily to accompany him in his Pilgramage. She submitted to her Father's Pleasure, and they both of 'em parted from *Cullen*, their Native Town, to begin their Pilgramage to *Jerusalem*: but her Father Dying by the way, leaves poor *Joseph* behind him in very great perplexity what she shou'd do; who still continues her Journy, tho' she met with very troublesome adventures, but her Constancy in God's Service, inabled her happily to overcome 'em all; but the last adventure prov'd most happy to her; for going for a Man, she enter'd into a Convent of *Monks*, wherein she liv'd Devoutly, and with great Edification, none ever discovering her pious deceit till after her Death, when they went to wash and lay out her Corps for Buryal.

The ninth was * *Joseph Mathew*, the sixth Person of the Holy Order of *Capucines*, famous for Sanctity and Miracles: For twice as he Travel'd, the Day being far spent, he having got no Alms to support himself and his Companion, or wherewith to Relieve or Strengthen 'em to hold out their Journey, a most beautiful Young Man came to him

* Ex P. *Zach. Boverio*, Annal Capuc.

and the first time gave him a white Loaf, and the second time two, with these comfortable Words, *Take Joseph these Alms which our Saviour sends you, and give him thanks for this Benefit.*

The tenth is Father *Joseph Anchieta* of the SOCIETY of JESUS stil'd the Apostle of *Brasil*, as Saint *Xaverius* is stil'd Apostle of the *Indies*. Who upon account of the many Miracles he wrought, may also be stil'd *Moyses* of the sayd SOCIETY working 'em in all kinds, and upon all occasions. For as he travel'd in rain none fell upon him; passing thro' the Schorching Sun, he commanded the Birds to fly in great numbers over his Head, to serve him for an *Umbrella* or *Canopy*, to defend him from the heat thereof. Nay he commanded Birds, Beasts and even all the Elements, after such a manner, as if he had had a full Empire and Dominion over all Creatures; as you may Read in his Life, which you will find full of wonders.

Behold here ten *Joseph's* worthy to be honour'd, no less for their Vertue, than out of Love to Saint *Joseph*, whose Name they bear; and who deserves that in consideration of his worth, we shou'd set a high esteem upon any one that has any Relation to him, either by bearing his Name, or by Imitating his Vertues.

and therefore I shall end this Piece of Devotion I recommended to you, by recounting what I receiv'd few Months ago from the Mouth of a very Faithful Servant of God, a Religious Woman of *Lyons*, and a great Devote of Saint *Joseph's*. Who told me she was wont to Pray often, and to Recommend her self to the Glorious *Joseph* in Heaven; and he assur'd me, that she found very great Help and Comfort from this Devotion, for they by their Intercession obtain'd for her, what she desir'd 'em to help her in.

The third particular Devotion we may shew to Saint *Joseph*, is to take all occasions to honour his Name. First, by giving the Name of *Joseph* in Baptisme, Confirmation, or Entrance into Religion, to any one who shall have any Dependance upon us, or by taking it our selves in the two last occasions. We have an Example of this Devotion, in our Blessed Ladies giving it to Blessed *Herman*, which I just now related; and God be prais'd 'tis in this Age a very frequent Devotion; for both Seculars as well as Religious, covet to bear this Name; and that with a great deal of reason; since Magicians are forc'd to own, that their Sorceries have not that power upon any Infants that are Nam'd *Joseph*, as upon others. For the proof of

which a Person of Honour, who had lost all his Children by Witchcraft, a few Days after their Birth, being Councel'd (by one who had once studied that wicked Art more than he ought to have done) to give his next Child the Name of *Joseph*, assuring him to his own knowledge, it was sufficient to prevent all Witchcraft; he follow'd his Friends Advice, and found his Remedy very Powerful; for his new Child Liv'd to inherit both his Honour and Estate.

Secondly, to Consecrate Churches and Chappels to the Honour of Saint *Joseph*, and give his Name to Provinces and Religious Houses. In the Order of Saint *Teresa* this Devotion is commonly practis'd, and our Saviour himself, gave the Name of *Joseph* to the Monastery of *Sevil*. Father *Francis Canilec* one of our SOCIETY, no less renoun'd for his Vertue, than his Noble Birth, Founded the House in *Bell-Court* at *Lyons*, and gave it the Name of *Joseph*, to testifie his Affection to the Spouse of the Virgin Mother of God. And his Example gave occasion several Years after to Father *Coston*, to give the same Name to the Church he there built; so that whatsoever we possest in that place might be under the Protection of Saint *Joseph*.

Thirdly,

Thirdly, By frequent pronouncing or repeating the Name of *Joseph*, as *Gaspar Bond*, that good *Minim* was wont to do, of whom I have made mention, *Page*, 63. This Devotion is very easie, if we do but take the the pleasure he took, in pronouncing these three Holy Names of *Jesus*, *Maria*, *Joseph*.

Fourthly, To wear Rings in which the Name of *Joseph* is ingraven, either by it self, or with the other two Names, *Jesus* and *Mary*, and to encourage you to this Devotion, when the great Plague caus'd a very great Destruction at *Lyons*, I knew many that wore such ingrav'd Rings for this Intention, that Saint *Joseph* would protect them from the Infection, and with so great a success, that not so much as one of the Family of those that wore them, or of the House where they lodg'd, were Infected; God giving so great a Blessing to this small Devotion.

Fifthly, To begin our chief Actions under the auspicious favour of his Name, as the Governour of *Kebeck* did, at the Dedication of the Church of *Kebeck* in new *France* 1657. before which he planted a Standard with a triple Crown and Wreaths, with Scutcheons, in which were written in Capitals these three Names, IESUS, MARIA, JOSEPH, which Standard was no sooner erected, but

it was saluted by the Souldiers with a Volly of Musket shot.

The fourth particular Devotion to Saint *Joseph*, is to imitate Saint *Teresa's* Love, to her Good Father as she stil'd him, by taking occasion to invite others to become his Clients, and omitting nothing that may contribute to his Honour and Glory; which is so grateful a Devotion to the Blessed Virgin also, that she gave thanks to Saint *Teresa* for having contributed and incited Persons to this Devotion towards her Spouse all over the Church, especially throughout all *Europe*. who *John Gerson* Chancelour of the University of *Paris* also imitated; for what did he not do in this Point? He Compos'd an Office and Mass for his Feast. He writ to several Bishops to induce them to order his Feast to be Celebrated in their Bishoprickt with Devotion and Solemnity, as a Feast of Obligation, and by their own Examples to move the People to observe it. His ordinary Conversations and Entertainments of those that Visited him, were upon this Subject. Moreover those who list themselves in the Confratermity of Saint *Joseph*, and by their Piety and Example move others to the like Devotion, do hereby also Imitate Saint *Teresa*, and the Pious Chancelour's Devotion towards him.

The fifth, is frequently to take occasion to thank Saint *Joseph* for the Labour and Pains he took for *Jesus* and *Mary*, and the Services he did for them; for how is it possible, says Saint *Teresa*, to think upon what the Queen of Heaven and her little Infant suffer'd upon Earth, without giving thanks to Saint Joseph for his Charitable Assistance in their Sufferings. The thinking therefore of those Passages of Charity he Exercis'd; as even the bearing Jesus in his Arms, his helping his Spouse to dress him, his laying him in his Cradle, and such like ordinary Actions as these, tho they seem but small and inconsiderable; yet 'tis not to be imagin'd what tender Affections the consideration of them breeds in our Hearts, and how they move us to Exercise greater Services to Jesus, and also a Love to Saint Joseph, who hereby express'd his Affection to him.

The sixth Particular Devotion we may Exercise towards Saint *Joseph*, is to take occasion when any Affairs of Importance happen, to address our selves to Saint *Joseph*, and wholly commit them to his Care and Conduct. 'Tis also a good Devotion, frequently to ask him Blessing, and to repose a Confidence in him as in a Father; beseeching him to obtain of his Son and Spouse,

such an Assistance, as we shall in all occasions stand in need of. Thus the Devout *Ursulin Jean* of the *Angels*, whom I have frequently mention'd, was wont to, do before and after her Exorcismes, in which she suffer'd great agitation of Body from the Devil; Wherefore to prepare her self the better to suffer, she presented her before his Image, and beg'd his Blessing and Assistance, whereby she found her self extreamly fortified.

To these I may ad some other Devotions. I know some Persons are wont to Exercise. Some in their necessities say a little Pair of Beads in his honour, see the manner of saying them *Page.* 28. amongst the Devotions to this Saint. Others never deny any thing ask'd them, in the Name and for the sake of Saint *Joseph*; but I shou'd be too tedious, shou'd I set down all the Devotions, that the Affections of his Clients suggest to them; what I have already sayd, is sufficient; for whatever may be done to other Saints, either by Prayers, Vows, or any other Respects, that and much more may be done to him. But the more to incite you to this, in the following Chapters, I will set down what Help and Assistance he renders upon all occasions to his Clients both

both for Soul and Body, who endeavour to expreſs their Love and Devotion towards him, by ſuch Practices as I have here ſet down.

## CHAP.

# CHAP. X.

## *Of the Help and Assistance that Saint* Joseph *gives to his Devout Clients, towards their attaining Interiour Perfection; and in what this Perfection do's Consist.*

TO give you a satisfactory account of the care Saint *Joseph* takes to render his Clients Interiour and Spiritual Persons; I must first declare to you what is meant by Interiour Perfection, and in what this Spiritual and Interiour Life do's consist: There being very few Persons who Solidly attend thereunto; and therefore there is great need of so solid and

ful Powerful an Assistance for the obtaining it, as Saint *Joseph* gives his Devout Clients.

An Interiour and Spiritual Life therefore, is that which minds nothing else but Perfection; and which rests in the Vertuous Actions of the Soul, practising the inward Acts of all Vertues; namely of Faith, Hope, Charity, Religion, Adoration, Thanksgiving, Humiliation, with a good, perfect and sincere Intention, without any mixture of Carnal ends. And in the performance of all Exteriour and Corporal Actions, with an Interiour Spirit and Presence of Mind; Beholding God Present, and being carried with a tender Affection towards him, whilst we perform the outward Action we are about.

This is what is call'd a Spiritual and Interiour Life; and is so call'd, because it consists not in the Exteriour or Corporal Action, but because it Acts Interiourly in the bottom of the Soul, and within the Spirit or Mind only; and 'tis this we must begin withall, and what is thus begun in Spirit, must afterwards pass to our Exteriour Actions, which are but of very small Value, if not accompanied with this Interiour Life and Vertue; there being no comparison between the inward and outward Actions; and if we

work

work not by this Interiour Spirit and Purity of Intention, all the pains we take are loſt; we labour much and gain little or nothing, how great things ſoever in appearance we may perform: But working after this manner we gain and heap up Everlaſting Treaſures, with ſo much profit and advantage, that even the leaſt Action wonderfully advances and increaſes our Perfection, and gains a great degree of Glory in Heaven. This caus'd Saint *Mary Magdalen* of *Pazzi*, after that the Glory of Bleſſed *Aloyſius Gonzaga* was reveal'd to her, to ſay he had gain'd that Sublime Glory, by his Interiour Actions; in which lyes all the Perfection of the Soul. So that this Interiour, and this Spiritual Life, is one and the ſelf ſame thing.

But 'tis not ſo eaſie, as one may conceive, to enter into this Interiour and Inward Life, or to lead ſuch a Spiritual Life as I ſpeak of: Since to be much recollected, and to enter into our ſelves, is the way to become a Perfect Interiour Man: And to do this you muſt caſt off and wean your ſelf from all attention to Creatures, you muſt lay aſide Intereſt, and Human Reſpects, ſuch as are, Gain, Honour, Fleſh and Blood; you muſt give your ſelf to Recollection and Prayer, and

hereby

hereby unite your self to God. To do this you must constantly walk in the Presence of God, seek nothing but his Divine Will; Subdue your own Passions, and then practise all sorts of Vertues, belonging to the Interiour Powers of your Soul. But all this is very hard to perform; and from hence it follows, that very few Persons attain to it; and for this reason a great Master of Spirit sayd very well; † *Few are Perfect.* But on the contrary the Imperfect and Extroverted Persons are very many, who permit themselves to sinke into the Passionate Affection of self Love, give their Will the Reines, and yeild to all that sense requires, languishing in Sensuality, rather than practising true Vertue, of whom Saint *Paul* complains; ‡ *All seek their own, or themselves, not* JESUS *or the things that belong to him.* But care must be taken, by those who list themselves Clients to Saint *Joseph*, that they do not too soon and too easily believe themselves to have obtain'd this Interiour and Spiritual Life; because they find some sensible feelings of Devotion: But when they

† Perfectio est Paucorum.

‡ Omnes quæ sua sunt quærunt non quæ JESUS CHRISTI *ad Philip.* 2. 21.

find their Passions, ill Habits and all their Imperfections perfectly subdu'd, and that they are become Fervent and Constant in the practice of all Vertues, then they may hope they have made some progress in this Spiritual Life.

This Spiritual deceit was very well understood by Blessed *Mary Magdalen* of the *Ursulins*, as the handsome reply she made to a Sister, Inferiour in Goverment, when she came to make her Complaints to her. This Sister coming to her and expressing how great a desire she had of the Spiritual Advancement of the Monastery, and in order thereunto told her that she had observ'd some Imperfections in certain of the Religious; which gave Disedification, Telling her that such and such Persons were guilty of them. The Superiour took in good part this Advertisment she gave her, and with her wonted Sweetness, promis'd in time to redress 'em, and provide a seasonable cure. But this Religious being of the Number of those, who wou'd Reform all at once, and who thought her self far from wanting any such Reform, unsatisfi'd with this Sweet Answer of her Superiour, told her that a speedy Order ought to be taken, and so efficacious a one, as might keep the Evil from spreading; and she knew none

better

better, than to devide the Monastery; and that all who were Stubborn and of an Ill Cholerick Humour, Slugish in Riesing, Tepid, Contentious and Imperfect, shou'd go by themselves into another House; and the other part of the Community, that is the Good, Fervent, Perfect and Affable, that had made progress in Vertue, practis'd Mortification, and were exact observers of Religious Discipline, shou'd remain in this.

The good Mother still Patiently gave ear to all she sayd, and sweetly ask'd her, when she had ended her Discourse, which of these she design'd to be in? Amongst those that are Perfect, reply'd the Religious, that I may have no trouble nor vexation of Mind, to hinder me in Vertue. And I, reply'd the Superiour, will accompany the less Perfect; first, because I am one of their number, and also out of Compassion to them, that by having occasion of shewing Sweetness and Patience towards em, I may gain em, and have a greater subject of Merit. When the Sister heard this admirable Reply from her Superiour, she was silenc'd, and saw how much she was deceiv'd by thinking her self one of the more Perfect; and moreover saw that there being not many such, the Monastery being tenderly furnish'd with Subjects,

there wou'd scarce have been half a dosen left in the whole House. For in effect in a Community of threescore Religious, you will scarce find six true Interiour Persons, and amongst a hundred Religious Men, or five hundred Seculars, it would be hard to find ten such as we speak of, who are eminent in this Interiour Life, and make the seeking after Perfection their chief Endeavour.

From whence we may gather, how great an advantage the Clients of of Saint *Joseph* have, who by his Intercession obtain so great a Blessing, than which nothing is so considerable, nothing harder to obtain, nor any thing that ought more earnestly to be sought after. What a Comfort is it then, to have so powerful an Assistant who sweetens all Difficulties, lending us his efficacious Hand; whereby he manifests that God has left to his sole care, the bringing up of all those, who efficaciously desire to become eminent in this hidden Interiour Life, as a Recompence of that Interiour hidden Life he led himself at *Nazareth*, with his Sacred Family; and that he is the Ruler and Governour of those Souls, who desire to have their Vertue and Actions conceal'd to the World, and only known to God. As a Young Man greatly inlighten'd

ten'd by God, testifi'd to Father *Severin* of the SOCIETY of JESUS.

† This Father accidentally meeting him, and finding him wonderfully repleniſh'd with ſo many extraordinary Gifts and Graces of God, that in his Life he never met with the like, and this after a very high manner; for tho' he had never been Inſtructed, and only ſerv'd a Prieſt till he was eighteen Years of Age; yet he ſpoke moſt Spiritually, and not only like a Divine, but alſo like a Saint of high Perfection. The Father propos'd many Queſtions to him, and amongſt the reſt he ask'd him if he were Devout to Saint *Joſeph*; to which he made Anſwer, that for the ſix Years laſt paſt he had been his Protectour, and Directour; and affirm'd that our Saviour himſelf had given him Saint *Joſeph* for this end. Adding that he was the greateſt of Saints after the Bleſſed Virgin; that he had the Plenitude of the Holy Ghoſt with the Apoſtles; and that he was the Maſter and Spiritual Directour of thoſe Souls who addicted themſelves to a hidden Interiour Life and Converſation with God.

To prove this Truth; 'tis only neceſſary to obſerve the aſſiſtance Saint *Joſeph* gives in this behalf, and the

† P. Severin *In Relatione impreſſa.*

particular desire he has to assist and help Retir'd and Interiour Souls, and to become Master Directour and Protectour of those Souls that aim at this Hidden and Spiritual Life, as the following passage will declare, which I had from the Mouth of a Religious Person, who serv's God in a Monastery of the Seraphical Saint *Francis's* Order. Who as she dispos'd her self to make the Spiritual Exercise, according to the advice I gave her out of *Philagie*, she resolv'd to take a Saint for her Protectour, to assist her in so important an affair, and was inclin'd to choose Saint *Francis*, as being Father and Patron of her Order; whilst her Thoughts were thus imploy'd an Interiour trouble of Mind seiz'd her, and rais'd a doubt whither or no this choice were according to the Will of God. Whereupon she resolves to draw Lots and to write the Name of Saint *Joseph* who came first to her Mind, with that of Saint *Francis*, in little billets apart; and twice together the first she drew, was Saint *Joseph*, which was sufficient to let her see 'twas God's Will to take him for her Directour in this her Solitude.

Some time after God gave her a strong impulse to make choice of some Saint, that might for her Life time, take care of her Interiour; hereupon she thought of choosing some

same of those Saints, for whom, from her tender Years, she had had a Devotion. Nevertheless it came into her Mind to put Saint *Joseph* amongst the rest: After she had well mingl'd the Papers or Suffrages, Saint *Joseph*, as before, twice fell to her Lot; however tho' 'twas very pleasing to her, that she had thus drawn him; yet she beg's of God, that she might most certainly know his Divine Will, to permit her if it were his Divine Pleasure, to light upon the same Lot the third time; wherefore mingling 'em again, the first that came to her Hand, was Saint *Joseph*, which success made her intirely acknowledge, and receive him for her Spiritual Father, Protectour, and faithful Directour, of her Interiour Religious Life.

But to give us still a greater incitement to choose him for our Master and Directour in this Interiour Life. Not only Saint *Teresa* Councel'd all who desir'd to profit in Prayer, and in this Spiritual kind of Interiour Life, to have recourse to Saint *Joseph*, and take him for their Master. But also his Virgin Spouse the Mother of God, who knows his Power and Goodness, gave the same Counsel to a Religious Person, who upon account of her Name and that of her Order, had a Filial Affection for her, and a Con-

fidence and Tender Devotion to her. This Religious being very much Disquieted for some Temptations, she suffer'd, especially in time of Prayer, they giving her a great deal of trouble and disincouragement, upon account, that they made her think she shou'd never be able to treat with God with that Fervour, nor have so open and liberal a Heart towards his Divine Majesty as she earnestly desir'd, and found necessary perfectly to serve him. Hereupon she addresses her self to the Blessed Virgin, as to her tender Mother, and Affectionately tells her with a Filial Confidence, that she must needs obtain for her this Liberty of Spirit, and Inspire and Direct her what Saint she shou'd choose to help her herein; and in whose Assistance she might securely Confide; that she might express her Gratitude during her whole Life, for obtaining by her Assistance so great a Benefit: She had no sooner ended her Petition, but she obtain'd a grant thereof; for she found that Saint *Joseph* was very lively presented to her Mind, and with a great Interiour Sweetness; and the Excellency and great Perfection of this Saint was so clearly set before her, that she retain'd the idea thereof during her whole Life; and ever after Confided in him, in all and for all, as in a Loving Father;

who

who immediately free'd her from the pain she was in, not only for the present, but for the future; and when at any time any of her former Temptations return'd, she found no disquiet at all, nor did she do any thing else, but confidently cast her self into the tender Arms of her Dear Father, and immediately she found her wonted calm and Peace of Mind, accompanied with a most comfortable Union and Entertainment with God.

Having thus shown you, how willingly Saint *Joseph* takes upon him to help Souls to lead this Spiritual and Interiour Life, I shall declare to you the manner how he do's it, and the helps he gives towards the gaining this Interiour Perfection; by procuring those things that are requir'd for it, and conduce to it, such as are Prayer, Presence of God, Peace of the Mind, and the Interiour Practice of all sorts of Vertue.

As for Prayer, Saint *Teresa* assures us in her Life, that he who cannot find a Master to teach him how to Pray, must choose Saint *Joseph* for his Guid and Directour; and he will certainly find out the way to perform this Exercise well.

To Confirm this; I know two Persons who found great difficulty in Prayer, the one by frequently recommending himself to Saint *Joseph*,

the

the other by undertaking the Recital of a few Prayers in his Honour, found themselves assisted by him, even as soon as they had perform'd these Devotions; and they have since by his Intercession obtain'd so great a facility in Mental Prayer, that there is no greater Comfort or Consolation to them, than the Exercise thereof.

A Religious Person of my acquaintance being newly Profest in a Holy Order, desiring very earnestly, as she told me, the gift of quiet Prayer, and to be free'd from Distractions, found her self inwardly mov'd to have recourse to this admirable Master; to whom she most readily adress'd her self, and did it with such a Confidence in his help, that he obtain'd this gift for her. And she moreover owns, that when she Meditates upon any Point of Saint *Joseph's* Vertues and Perfections, ther's nothing else to be thought on, but what ordinary happens in the Meditations of the Blessed Trinity, the Blessed Sacrament, and such like high Mysteries, Acts of Admiration, Submission, entring into her own nothingness, and Contemplation of so high and sublime a greatness.

But the other favours she receiv'd of this Saint, by means of recommending her self to him, are equal

to

to these already related. When she go's to Bed she beg's something she wants and receives it, she desires to be freed from Impure Dreams; he obtains for her this Petition also. So happy a thing it is to have so powerfull a Master and so good a Father.

Now as to the Presence of God mother thing conducing to this Interiour Life, 'tis this that he certainly obtains for his Children and Devout Clients.

I knew some who continually walk'd in the Presence of God, whereby they were guided in all, even their least Actions, with very great Atention; yet without the least let or hindrance to the exact performance of their Imployments; so that they seem'd to me rather Angels than Men; and asking them how they obtain'd this happiness, they assur'd me it was the effect of Saint *Joseph*'s Intercession; they having beg'd it of him, who was himself thirty Years together in the continual Presence of the Word Incarnate; and found by experience the good that proceeded from it; who is therefore ready to help Recollected Souls, to a Participation of this incomparable Comfort, of being Constantly in God's sight, which influences and facilitates all their Actions.

But

But Saint *Joseph's* help is no less efficacious also; in obtaining Peace of Mind, another necessary Disposition, for obtaining this Interiour Life; and amongst many other Examples I cou'd bring of my own knowledge, I will heer produce one. A certain Person of the number of those, who think extraordinary Devotion and sublime Spirituality, consists in discoursing of such high Points, as are both above their own, as well as Auditours reach, either to understand or explicate; yet will venture at new Propositions, to make themselves admir'd as Persons more than ordinarily inlightned by God. This Person came to a Monastery, and at the Grate, broaches one of his own Fantastical Opinions for a truth; that the Humanity of our Saviour, was in all places, as well as his Divinity; and that one might have the Presence of the one as well as of the other. This new proposition wrought some trouble in those that were present, especially in one of 'em, who recounted the passage to me, telling me she was not able any longer to make her Prayer, but that this new and extravagant Doctrine came into her Head, and so darkn'd her Soul, that she was able to do nothing. Wherefore by my Direction, as soon as this Thought occur'd and troubl'd her, she recommended

mended her self to Saint *Joseph* and beg'd him to disperse this Clowd; who had scarce finish'd this her Petition, but her trouble vanish'd, and her wonted Peace and Tranquility of Mind return'd after such a manner, that she never more thought of that Discourse, and resolv'd never more to give ear to such Discourses of Novelties, which nothing but a vain curiosity can lead us unto.

And as to the gaining all sorts of Interiour Vertues, requir'd also for this Spiritual and Interiour Life; I need only tell you Saint *Teresa's* thoughts. † *Ther's no sort of Vertue,* says she, *which is not lodg'd as in it's proper Seat, in the Soul of those who serve Saint* Joseph *with a Faithful Heart, and recommend themselves to his Prayers, for one may perceive in them in a little time, incredible advancements. 'Tis but making tryal therefore and having recourse to him for these Ends expecting and assuring our selves of a Happy Success by his favorable Assistance.* Thus Saint Teresa assures us of his efficacious help.

† *S. Teresa in the 6. Chap. of her Life.*

# CHAP. XI.

## *Of the assistance Saint Joseph gives to Spiritual Maladies; especially to those who are in a bad State of Soul.*

THE Vision Saint *Teresa* had upon the Assumption of our Blessed Lady, whilst she consider'd the Sins of her Past Life; is a proof of Saint *Joseph's* help, in all our Spiritual Infirmities; At which time a Divine Transport seizing her Soul, she saw it cloath'd with a very white and resplendent Robe. At first she perceiv'd not who put it on, but at last she saw the Mother of God on the one side of her, and Saint *Joseph* on the other, and understood that this was done by them; to signifie that at the same time

time her Soul was freed from all Sin and Imperfection. Which proves how careful and desirous the Holy Spouse of *Mary* is, to disperse and drive away all Spiritual Distempers, and restore Purity to our Soul; so that in all attack's of any Violent Passion; in any dangerous Temptation; and in our failings or fall's into any Imperfection; there is no better means to free our selves, and obtain a particular help and assistance, than by calling upon Saint *Joseph*.

We see daily Examples of this by the great and wonderful change we find in the Conversations of those, who are noted for their Devotion to this Saint; what Victories do we perceive they have gain'd over their Passions? What Mortifications do they not use to subdue their Senses? And with what Peace and Tranquility do they perform all this? I knew some who cou'd not forbear Jesting and Rallying, which serves for nothing but to wound and destroy Charity; others who had strange aversions against those who suited not with their Temper and Humor, they not being able to suffer so much as their sight, much less their Conversation; others that were so Passionately carried away with Private and Particular Affections, that they cou'd neither Pray, Labour nor

perform any of their Duties; which is a Passion, if not cur'd, that is very Dangerous and Pernicious to Purity. But to my great Joy and Comfort I ever found, all these Passions vanish, after they had perform'd some Devotions to Saint *Joseph* for this Intention: For this ill Habit of Sharpe and Mortifying Words, of Uncharitable and Malicious Thoughts, that caus'd these aversions, soon Vanish'd; after application made to Saint *Joseph* for his Assistance: I knew a Young Woman violently attack'd with a Passion of Love, which she free'd her self from, by resolving in honour of Saint *Joseph*, to obstain for nine Days from the Conversation of the Person she Lov'd; which the performing and recommending her self every Day during that time to Saint *Joseph*, to beg his help to overcome it, she was perfectly free from this tormenting and dangerous Spirit of Love; and that she might never more be troubl'd with the like, she resolv'd during her whole Life, to say Daily Saint *Joseph's Litany*, whereby she obtain'd the happy end she aim'd at. but to put her in mind that this constant Devotion to Saint *Joseph*, was the means whereby she obtain'd this Favour; When ever she neglected the ordinary time of performing

she found some small return's of this Passion, which immediately vanish'd at it's performance.

I knew also another Person, who by a violent attack of the same Passion, had quite lost her Sleep; and was in great danger of loosing her wit's also; for she was seiz'd upon by Dispairing Thoughts and Doubts of her Perseverance in Religion; who being Councel'd for nine Days together, to say the Beads of Saint *Joseph* I before spoke of *Page* 28. some of her Friends joyning their Devotions with her's to Saint *Joseph* for this end, at the end of the same Days she found her self perfectly cur'd.

There are many such like Favours which this great Saint obtains for his Faithful Servants, that have recourse to him, by his obtaining for them a Victory over those Passions, they find themselves seiz'd withall, which often times they have not Confidence to Discover, and which pass only between God and themselves, these I have set down for encourageing all in the the like circumstances, to have recourse to this Spiritual and Powerful Physitian, the great Saint *Joseph*.

*Isador*, in his fourth Book and 10th Chapter, Recounts a very Remarkable Example of a Gentleman of *Venice*, so Devoted to Saint Jo-

*ſeph*, who Daily upon his Knees he was wont to recite before his Image, ſeveral Devotions in his Honour. This Perſon lying dangerouſly Sick, without thinking, as he ſhou'd have done, of a Penitent Confeſſion; his cares being rather taken up about the Health of his Body, than that of his Soul. Being in this condition, Saint *Joſeph* mindfull of his paſt Devotions to him, ſhews himſelf a true Friend and Father to his Soul; by Appearing to him, and warning him to make a good and ſpeedy Confeſſion, and to prepare himſelf for Death, which was neerer him than he imagin'd; he follow'd his Councel, put himſelf in a good State, Receiv'd the laſt Sacraments, and aſſiſted by Saint *Joſeph* in his laſt Agony, made a moſt happy End, and Receiv'd hereby a Reward for his conſtant Devotions to this Saint.

Another Example of later Date I receiv'd from the Teſtimony of Perſons moſt worthy of Credit. A Father of the SOCIETY, being deſir'd earneſtly by ſome Friends to ſay a Maſs; and another of the ſame SOCIETY not Prieſt, to Offer nine Communions in Honour of Saint *Joſeph*; that by his powerful Interceſſion a neer Kins-Man of theirs might be drawn from a Wicked Licentious Life, in which he had been ſo Miſerably plung'd for the

ſpace

pace of five Years, that by no means
Prayers they cou'd use, they
ou'd prevail with him to Live even
ke a Man of Honour before Men,
became his Quality; much less
ke a Christian before God, as his
acred Character and Habit also he
ore requir'd. At the self same time
ese Prayers were Offer'd for this
erson, he fell grievously Sick, as
s Relation had desir'd he might,
case no other means wou'd re-
orm him; and so it fell out ac-
rding to his wish; the Distemper
creas'd to such an Extremity, that
e Receiv'd the last Sacraments, and
en Miraculously Recover'd; with
Resolution hereafter to imploy his
me and all his endeavours in a
ork of great Importance to God's
lory. Which he Faithfully per-
rm'd, to the great Edification and
Comfort of all that knew him; who
ere witness of this great change
rought by Saint *Joseph*. This Con-
rsion happen'd at *Paris*.

Another no less strange Conversion
an this happen'd at *Lyons*, where
Young Man of very good Con-
ition, who had pass'd his Youth in
e Fear of God, and infine was re-
olv'd to quit the World, and intirely
ve himself to God's Service, for
e greater security of his Salvation.
t this design not pleasing his
arents, they endeavour'd to devert

him from it, but very unhappily; for he now seeing himself Frustrated of his design of executing his good Desires, his former fervour cooling by little and little, he fell from a Remisness in his Devotions, to an intire neglect of them; at last he quite loos'd the Rains of his Passions, and gave himself up to all shameful Liberties. Then he betakes himself to the War, where he exercises all the Licentiousness of a Souldiers Life. So that there was no Mischief or Excess, in which he was not the Ringleader. In the mean time his Father and Mother Conscious of their great Fault, having a Sense of Piety and of Gods Honour and Glory, fell into unconsolable Regrets and Afflictions of Mind, acknowledging their Error, and never giving over by Letters and Good Counsels, both by themselves and Friends, to perswade him to quit his Irregularities; but all in vain, his Heart being harden'd and become obstinate. At length, as their last Refuge, they have recourse to Saint *Joseph*, daily beseeching him to reclaim and bring back this Prodigal Child, by taking him under his Protection. The third day they had earnestly Offer'd these daily Devotions, the Young Man return'd home, cast himself at his Parents Feet, beg'd their Pardon for his follies,

follies, began a new Life, and corresponded to his former Vocation, by entring into Religion; in which God Rewarded him with Perseverance; all which Favours he obtain'd by Saint *Joseph's* Intercession.

We have in our Church in *Lyons* a Votive Picture of a Woman extreamly afflicted for the Debaucheries of her Husband, no endeavours for Reclaiming him prevailing, she had Recourse to Saint *Joseph*, making a Vow to him, for the obtaining her Husbands Conversion, which she had no sooner perform'd, but her Husbands Thoughts were quite chang'd, and he was never after Disloyal to his Consort.

A Person of Worth and Confident Friend of mine, writ to me a little while ago, knowing I had a Piece of Work in Hand in honour of Saint *Joseph*, assuring me, that Saint *Joseph* had Deliver'd her from a most miserable slavery and thraldom of Mind, which happen'd to her after the following manner. She having fail'd in a matter of great Importance, even against a Vow made to God, cou'd not bring her self to a plain and clear Confession of her Fault; finding this great difficulty and repugnance, she fully resolv'd to overcome so dangerous a Bashfulness, and for this end that she might obtain Grace of God, to put her Soul in a good

a good State, for nine Days together ſhe ſayd the Hymn and Prayer of Saint *Joſeph*, Printed at the end of this Book; *Page.* 20. and upon the ninth Day, ſhe felt a ſtrange Remorſe for her Offence, found a ſufficient Courage to declare all, and to make a good Confeſſion, which ſhe perform'd with a very great Sorrow, and a firm purpoſe of Amendment; and ever after reſolv'd to carry about her an Image of Saint *Joſeph*, even in the Night, to preſerve her from bad Dreams, whereby ſhe acknowledges to have Receiv'd very ſingular help and Aſſiſtance.

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## CHAP.

# CHAR. XII.

## *The Miraculous Aſſiſtance which Saint* Joſeph *giv's in Curing Corporal Diſeaſes, eſpecially the Plague.*

THE Examples I here ſet down, I have choſen out of many more; they being what I was either an Eye Witneſs of, or as very well acquainted with the Perſons upon whom they were wrought, in this our City of *Lyons*, where I now live; or elſe are ſuch as have irrefragable Authority to prove their Truth.

None can doubt of what Saint *Teresa* her ſelf recounts of the Miraculous Cures he wrought upon her in her Youth; and in thoſe very long and laſting Diſtempers. She ſaid after ſhe was Religious. Who for eight Months together loſt the uſe

uſe of all her Limbs, ſuffer'd frequent Faintings, Soundings, Palpitations of the Breaſt, all which were her ordinary Diſtempers, that held her for three Years together; from all which ſhe was Deliver'd by the Interceſſion of Saint *Joſeph*, to whom ſhe was extreamly Devoted, and whoſe Feaſt ſhe kept every Year, with very great Solemnity; ſhe being upon it, ſuddenly free'd from thoſe long Diſtempers, that had kept her for ſo long a time in her Bed, and able to riſe and walk about the Houſe, as if ſhe had never been Sick.

Siſter *Jane* of the *Angels* being brought to Deaths Dore, by a Mortal Pluriſie; there being, according to the Phyſitians Opinion, no hope of her Recovery, receiv'd it by Saint *Joſeph's* Aſſiſtance; who Appear'd to her, and layd his Hand upon that ſide where the Pain was; and ſo Cur'd her: But this being a very Miraculous Cure, and the circumſtances very extraordinary, I cannot omit to give you in ſhort, a particular account of the cheif Paſſages, leaving the reſt to a Printed Relation of it, approv'd by the Biſhop of *Poitiers*; and ſhewing how ſhe Recover'd by a moſt Miraculous Oyntment, that the Saint apply'd: And becauſe the moſt ſatisfactory Relation I think that can be ma-

of it, is what she Relates her self in a Letter to a Friend; I shall therefore put it down in her own Words.

*I fell into very violent Convulsion Fits, like one ready to give up the Ghost; I found my self depriv'd of all sense, yet my Judgment was still at liberty, and as I lay in this sad Condition, there appear'd to me a great and beautiful Clow'd, in which on my right side, stood my Good Angel, of incomparable Beauty, like a Youth of eighteen Years of Age, with fair deshevel'd Hair: This Youth had in his right Hand a fair Wax flaming Taper; on the other side in the Clowd was my Holy Father Saint Joseph, with a Countenance outshining the Sun in Brightness, and a Majesty more than Human, resembling in Age, a Man of forty or forty five Years Old, with a goodly Head of Hair, of a Chesnut colour very long. and I perceiv'd he look'd upon one of the Assistants that stood by me, after a very sweet manner, full of Amity and Affection. Then beholding me he layd his Hand upon that side, where from the beginning was the principle Source of my Distemper, he anointed me with Oyl, or some such kind of Liquor, and the place he anointed remain'd something moist: And at that same instant I found my self perfectly recover'd, and told the standers by as much.*

This is what she her self Recounts, now see what follow'd. she finding her self very well, ris out of her Bed, which she had kept upon account of her Feaver, forl fourteen Days together, occasion'd by a form'd Pluriſie that gave her extraordinary pain; she had been let Blood nine times in twelve Days space, which caus'd such a Weakness and Feebleness, as she was scarce able to turn her self in her Bed, none expecting any thing but Death. But Mr. *Fayers* her Physitian and a Protestant was most of all astonish'd, when enting into her Chamber, not knowing any thing of the Miracle, he saw all the Company on their Knees, the Sick Womans bed empty and cover'd, and saw her, who but a little before he had left as a Dying Person, riseing from her Knees, walking in her Religious Habit about the Chamber without any help, and coming towards him with a Smiling Countenance: To whom she recounted her Miraculous recovery, giveing him also thanks for the Pains he had taken. This surprise was so suddain, that he remaind for a long time in a silent astonishment, not knowing what to say or think, but in the end coming to himself, he acknowledg'd it to be a wonderful change, but God says he is Omnipotent.

But

But another, yet greater Miracle soon follow'd this; of which this was partly the occasion; for the rest of the Oyntment, remaining upon a Linnen Cloath, wherewith the recover'd Person wip'd the Place Saint *Joseph* had Anoynted, not only retain'd a Sweet and Aromatick Smel, as I my self experienc'd, as this Religious Person, so Miraculously Cur'd, past by *Lyons*, but has also the power of Working Miracles, which it likewise Communicates to Beads, Medals, Images and Papers that have only touch'd this Miraculous Oyntment, or the Cloath that Wip'd it off the Religious Persons Side.

The second Miracle wrought by the Oyntment is as follows. Madame de *Laubougemont*, about eight Days after Sister *Jean* of the *Angels* had so Miraculously Recover'd, being big with Child, happen'd after the self same manner to fall Sick of a Plurisy at *Trevoux*, which four of the ablest Physicians of that place judg'd Incurable, and therefore thought it in vain to apply any Remedies. But God Inspir'd both the Patient and her Husband to make use of the Remedy, Saint *Joseph* had afforded the foresaid Religious; and therefore they sent an Express to *Loudun* to desire they might make use of the Cloath that had Wiped off the Heavenly Balsome, from the Place Saint

*Joseph* had Anointed. This being brought to the Sick Lady the very Smel of it's Divine Perfume, fill'd her Soul with Joy, and the Application of it to her Right Side perfectly recover'd her, and a few hours after she was Deliver'd of a Child, which the Doctours and Surgeons judg'd to have been a whole Month Dead in her Body.

A Young Man call'd *Claud Murner* at *Iaubougemont*, afflicted with an extraordinary swelling in one of his Ribs, that reach'd quite to his Reins, and caus'd a very violent Feaver: So that all concluded he wou'd either be a Cripple as long as he liv'd, or else the breaking of the Ulser wou'd occosion his Death, such an abundance of humours being gather'd together, and had caus'd so great an inflamation and swelling, as gave him a very great deal of pain; so that he cou'd not lye in any other Posture in his Bed, but upon his Belly. Which mov'd a great compassion in those that visited him, amongst which was one of his Relations, a Father of the SOCIETY, from whom I receiv'd this account. Who hearing the Doctours and Surgeons of *Mascon* conclude there was no hopes of a Cure, caus'd the Youth with all Confidence to make a Vow to Saint *Joseph*: The Father sayd Mass in honour of the same Saint,

to

to procure his powerful Interceſſion, and advis'd the Youth to Confeſs and Communicate. This done he caus'd the Name of JESUS to be written and brought to the Sick Perſon who ſwallow'd down the Paper, it having touch'd the Heavenly Balme of Saint *Joſeph*, I before ſpoke of; they rubb'd alſo the inflamation with a piece of the ſame Paper. The ſame Day the Feaver left him, his appetite return'd, the ſwelling waſted by degrees, and his ſtrength recover'd after ſuch a manner, that within three or four Days he found himſelf able to perform a journey of ſeven Leagues on Hors-back, and this happen'd not only to theſe Perſons I have Nam'd, but to ſeveral others both at *Lyons*, *Trevoux* and *Loudun* were cur'd of very Deſperate feavers by the ſame means.

Siſter *Margaret Rigaud* a Profeſs'd Religious of the Monaſtery of Saint *Elizabeth* at *Lyons*, fell from a ſtore one ſtory high, the fall caus'd ſuch a bruiſe in her Head, as made the Blood guſh out of her Ears, and depriv'd her of her Senſes; they us'd all remedies, but nothing cou'd eaſe her Head, which was ſo bruis'd, that for ſeveral Months together ſhe was not able ſo much as to lean, or reſt it even upon the ſofteſt Pillow. Her Mind was in no leſs pain, being very much diſquieted; caus'd

by the weakneſs of her offended Brain; and the Evil very much increaſing, a Conſult of Doctours and Surgeons were call'd, who all concluded that her Head was to be open'd by being Trapan'd, and unleſs this Remedy were us'd, ſhe wou'd ſoon be depriv'd either of Life or at leaſt of her Senſes. At the Patients requeſt, who extreamly apprehended this Violent Operation, it's execution was defer'd, and in the mean time the Superiour of the Monaſtery by God's Inſpiration, took a reſolution to apply another Remedy which had it's effect: She order'd that a Communion for nine Days together, ſhou'd be Offer'd for the Recovery of this Religious, in honour of Saint *Joſeph*, thereby to obtain his Interceſſion; the Diſtemper notwithſtanding continu'd very Violent, and caus'd great and ſharpe pain to the Patient, during eight Days, and the ninth Day being begun without an appearance of Health, ſome of the Religious propos'd that the Sick Perſon ſhou'd make a Vow to Saint *Antoline*, who was wont by her Interceſſion to Cure ſuch kind of Diſtempers. Another Religious hearing this, and being unwilling that any but Saint *Joſeph* ſhou'd have the honour of this Cure, addreſſes her ſelf to him, with a great deal of Fervour begging of

of him that he wou'd take to himself the honour of this Cure, whose honour was now at stake, she being first recommended to him, and that he wou'd not permit another to deprive him of it; especially since he had full power to effect it; and last of all she conjures him by those Eminent Prerogatives of his being the reputed Father of JESUS, and Spouse of *Mary*, to assist the Sick Person, promising him if he did so, that in thanksgiving, she wou'd perform nine Mortifications, and say nine times his Prayer in his honour, but whilst she Offer'd these Devotions in behalf of her Sick Sister, at the expiring of the ninth Day, she was suddenly Cur'd, and so perfectly well, that she cou'd not contain her self from running about the House, and crying out a Miracle a Miracle, I am quite recover'd, I am perfectly well again, and so she was indeed; for she not only receiv'd health of Body but of Soul also; enjoying ever after a continual Peace and Repose of mind; a Love of Devotion and regular Observances; whereas before, it was a Mortification to her to be at the Quire, and Plainsong was insupportable to her; whereas now she is the most Punctual and Zealous observer of this Duty, and takes a most particular Satisfaction therein, and in exactly following

the Community in all other Regular Observances: Having receiv'd so great Light from Saint *Joseph* as to see and value Perfection, and whatever tends to it, even before her Corporal Health or any other Satisfaction whatsoever; and therefore honours him as her cheif Patron, since together with the Health of her Body, he bestow'd upon her such Interiour Blessings, and Benefits to her Soul.

In the same Monastery about eight Years ago, a Religious newly Profess'd, was taken with so violent an Headach, that she cou'd take no rest at all, and Prayer even became impossible to her to perform; hereupon her Superiour, orders her to Communicate nine Tuesdays following, in honour of Saint *Joseph*, to obtain his Intercession, for her Delivery from this Violent Distemper; upon the fourth Tuesday, which that Year happen'd to be the Feast of Saint *Joseph*, in time of the Sermon, which was made in their Church in honour of Saint *Joseph*, in which his Prayses were set fourth, her Torments were so redubl'd, that she was scarce able to hold up her Head, and scarce knew even where she was, or what she did. But this pain as great as it was, was not able to make her neglect her Duty and Devotion of hearing out the Sermon;

not

hinder'd her afterwards from ing in the Church to Pray with reſt of the Religious, tho' ſhe 'd ſay, or think of nothing elſe these two Words O Saint *Joſeph* ! ich from time to time ſhe re- ted with incredible joy of Heart, oycing that he was ſuch a Saint ; ich joy was attended with that her being deliver'd from her adach, and that ſo intirely, that er ſince ſhe has felt the leaſt in in her Head.

The Superiour of the Congre- ion of the *Word Incarnate*, being icted for ten Years together with e Eyes, ſo that ſhe cou'd not ad ; and a continual Defluxion fell on 'em, that ſo darken'd her Sight, at the Occuliſts thought ſhe wou'd ver perfectly recover it ; who no oner had made a Vow to Saint *Joſeph* ſay his Office for a Year together, ſhe was immediately deliver'd om this dimneſs of Sight.

How ſucceſsfull Saint *Joſeph* is o in Curing his Clients defen- ng 'em even from the greateſt of Diſtempers the Plague, we may ther from his defending the City *Avinion* from being utterly De- oy'd by the Plague, about ten ears ſince, upon account of a So- mne Vow made to him of for ever elebrating his Feaſt, and this Ex- mple caus'd ſeveral at *Lyons* to

have

have Recourſe to him by their Prayers, and receive Succour from him alſo in time of the Plague, of whom I ſhall relate two or three of the moſt remarkable Examples.

Mr. *Augery* an Advocate in the Parlament of *Dauphiné*, being at *Lyons*, and underſtanding *July* the 15. 1638. that *Theodor Augery* his Son, ſeven Year, of Age, was ſeiz'd on by the Plague, a hard ſwelling appearing under his right Arm, accompanied with a violent Feaver, which were evident ſign's of the Plague, which the Day following very much increaſt, together with the Bubo or Swelling; he made a Vow to God that if Saint *Joſeph* by his Interceſſion wou'd procure his Sons Recovery, and preſerve his Family from the Plague, he wou'd for nine Days together hear Maſs at his Church, in his Honour, and offer Tapers and wax Candels at his Altar, with a Votive Picture, as a laſting memory of this Favour. In the mean time the Sick Youth being viſited by the Plague Surgeons, who gave him over for Dead, was taken out of the Houſe, and carri'd to Saint *Laurence* the Peſt-Houſe, for fear of Infecting others; where he found himſelf perfectly well, nor were any more of his Family Infected, which were nine in number, whereupon he perform'd his Vow, and

and hung up a Picture at Saint *Joſeph's* Altar, in which he and his Wife and Children were all Painted on their Knees, giving thanks to God for this Favour, obtain'd by the Interceſſion of Saint *Joſeph*, with the Story written at the bottom of the Picture, and ſign'd by himſelf.

Father *Melchior* of *Faug* a Religious of the SOCIETY of JESUS, being a Month ago expos'd to ſerve thoſe who were in the Quarantin, or Peſt-Houſe, having catch'd the Plague, and lying in extremity of Death, all deſpairing of his Recovery, after having been three Days in his Agony, a Friend of his of the ſame Order, made a Vow, and invited the Sick Man to do the like, in caſe he recover'd; which was to Offer Nine Maſſes in the Church of Saint *Joſeph*, in thankſgiving for his Recovery. At the ſelf ſame hower that the Vow was made, he Recover'd his Speech and found himſelf out of all danger.

*Tevenet* a good Old Man of Saint *Laurence Danger*, a Village neer *Lyons*, Infected with the Plague, ask'd the Viccaire of the Place, whether there were no means for his Recovery; who anſwer'd him that there was none, but by having Recourſe to Saint *Joſeph*; and by making a Vow every Year to keep his

Feaſt,

Feast, and to Confess and Communicate upon it; and for nine Days to say seven Paters and Aves, and conclude them with JESUS, MARIA, JOSEPH. The Pious Old Man immediately made the Vow, and at the same time found himself free'd from the Plague, wondring what was become of his Bubo's and Swellings, which all Vanish'd upon a suddain.

*Martin* de *Bau* a little Child of four Years of age, was struck with the Plague as he was at play; all gave him for lost, and his Mother being in very great Desolation and Affliction, was Councel'd to Recommend him to Saint *Joseph*, which she immediately did in these Words, *Saint* Joseph *to you I Recommend my Child*, about two howers after the Childs Father perceiving some signs of Death, calls his Wife, who now giving him for Dead, made a kind of Pious Complaint, saying *Ah Saint Joseph!* She comes to the Child and finds the Evil diminish'd, who a little after call's to his Mother for some Meat, recovers his wonted Countenance, rises from his Bed, and cry's out I am well, Saint *Joseph* has Cur'd me. And the Morning following there was not the least sign of any Disease, and he felt no more Weakness than if he had never been Sick; whom his

Parents

Parents carried to the Church of Saint *Joseph* to give thanks, where they hung up a Votive Picture to witnesse not only the Childs, but the Fathers Delivery from the Plague; who afterwards was visited and Deliver'd also by Saint *Joseph's* Intercession, from the same Evil; by the Application of some Cotton or the Bubo or Swelling, that had touch'd the Oyntment of *Loudun*, whereby Saint *Joseph* Miraculously cùr'd one of the Religious of that place, as I before mention'd, whereby he was immediately cur'd.

*Bennet Gontelle* a Gardner liveing in a Garden, that joyns to Saint *Joseph's* Church, every Day lost one of his Family, consisting of seventeen Persons, out of which one Daily fell sick and was led to the Pest-House, where his Wife and all his Children were already Dead of it; and he and one Servant only left alive in the House, who Daily expected to follow the rest. I visiting him, being his nex Neighbour in this sad Affliction, Councel'd him to make a Vow to Saint *Joseph*, which he did, and I joyn'd with him in it; promising him to Offer several Masses and Communions in his Honour, if by his Intercession he wou'd obtain his and his Servants Preservation from the Plague, God hears his Prayers and pre-

ſerv'd 'em both from the Infection.

To Conclude this Catalogue o thoſe, whom Saint *Joſeph* aſſiſted a ter a very extraordinary manner who were either cur'd when Infected or preſerv'd from the Infection; muſt alſo add the following Rela tion: Thoſe who were appointe Maſters of Health in this City *Lyons*, appointed to take care of th Infected, and to prevent the encreaſ of the Infection, having after a par ticular manner recommended them ſelves to Saint *Joſeph* were all pre ſerv'd from it; notwithſtanding fo the diſcharge of their imployment they were Daily expos'd to the dan ger of gaining the Infection. Where fore they all came in a Body t Saint *Joſeph's* Church, in the Yea 1638. to Confeſs and Communicate and to Offer Wax Candles at Sain *Joſeph's* Altar, to expreſs their Gra titude to him, for ſo ſignal a favour which by his Interceſſion he ha obtain'd both for them and for th whole Town.

CHAP

# CHAP. XIII.

## The Assistance which God gives upon all occasions by Saint Joseph's Intercession.

WHOSOEVER desires to experience the effects of Saint *Joseph's* Intercession, will find him a true Father; for he forsakes none in their necessities, but assists those who have recourse to him in all their exigencies, especially, if what they desire do's any way conduce to God's Honour and Glory. Thus he assisted Saint *Teresa* in the foundation of the greatest part of her Monasteries; as is set down at large in the History of her Order. And I know a person who was in great pain about the success of an affair of importance, whereupon he caus'd Mass to be sayd in honour of Saint *Joseph*, beg'd his Intercession and it succeeded as well as he cou'd wish it shou'd have done. Saint *Joseph* also has concern not

only for Spiritual but even temporal Affairs, and by his Interceſſion aſſiſts thoſe that beg his help herein; as we may ſee by the Example Saint *Tereſa* relates of her ſelf, who was in great pain about ſome Debts ſhe had contracted, in building the Monaſtery of *Avila*; not knowing what courſe to take, for the payment of the Work-Men: In this perplexity Saint *Joſeph* Appears to her, bids her confidently to agree with the Work-Men, and engage for all neceſſaries for the building, promiſing ſhe ſhou'd not want Mony to Defray the Expences; and in effect ſhe found he perform'd his Promiſe, ſhe receiving Monies from ſuch Perſons, from whom ſhe leaſt of all expected ſo great Charities, both to her own and other Perſons Aſtoniſhment.

The *Carthuſians* alſo experienc'd in the laſt Age, how powerful his Interceſſion is with Almighty God; for fearing ſo great a Deſolation, as the fayling of their Order would have been for want of Subjects, none preſenting themſelves to undertake that ſort of Life; a general Chapter held at their great Charter-Houſe by *Grenoble*, to the end they might obtain Saint *Joſeph*'s powerful interceſſion, in what was of the greateſt concern for the ſupport of their Order, they made a Decree

Decree in General Chapter, in which they chose him for the Patron and Advocate of their Order; and they ordain'd, that his Feast shou'd for the future not only be kept as a Feast of Obligation, throu'out their whole Order, but with very great Solemnity; which singular Devotion of theirs, was so favour'd and accepted by Saint *Joseph*; and his Intercession was so Efficacious in the Court of Heaven, that in all Parts of the World where they are establish'd, they have never since wanted proper Subjects to encrease their Holy Order; and if any particular House at any time wants Subjects, 'tis but addressing themselves to him, and they find his powerful Assistance; as their House at *Lyons* did some five Years ago, where by making a Vow that the Priests shou'd every Day make a Commemoration of him in their Mass, they have never since wanted fit Subjects to Encrease their Number.

But Saint *Joseph* not only brings Subjects to Religion, but even whole Nations to the Catholic Church; and this was the reason that our Fathers gave the Name of *Joseph* to the first *Tarquois* whom they Baptiz'd; New *France* also owns him for it's Patron, and for the Propagator of the Catholic Faith, in the

*Southern* Parts of *America*; and one of the cheif Missions in those Parts is call'd *The Mission of Saint* Joseph, and in the Year 1626. two hundred Families were Baptis'd, and their Example mov'd six Neigbouring Townships to unite themselves to the True Faith, that they might also become partakers of those Spiritual and Temporal Blessings, which Saint *Joseph* Visibly obtain'd for these happy Converts.

Saint *Joseph* also favours Marryage, and unites the Hearts of Married Persons, procuring them a True and Constant Conjugal Affection, as appears in the Example of a very Rich Marchant of *Lyons*, who had great Inclinations to Marry with a Young Woman of quality; but she rejected all Propositions in that kind, whereupon he addresses himself to Saint *Joseph*, Vow's the giveing an Alms of a hundred Crowns in his Honour, if he wou'd move her to hearken to his proposal of Marriage. The Vow was no sooner made, but he gains her Consent, and the Matriage is made up, and they liv'd a most happy Couple in a Constant Peace and Union of Affections, which is one of the greatest Blessings in this Sacrament.

He assists Chast Persons also and preserves them from all attempts that the Enemy makes to Destroy

in them the admirable Vertue of Chastity; as appears in an Example of a Pious Virgin, who being attack'd in this Point, her Confessour advises her to have recourse to Saint *Joseph*, and causes her to wear about her, a Paper that had touch'd the Miraculous Oyntment at *Loudun*, whereby she presently found Help and Comfort. As another also did, who recommended her self to the same Saint, promising to wear his Image for nine Days together. I had this Relation from the Person her self, who receiv'd this benifit by Saint *Joseph*'s Intercession,

Saint *Joseph* also hears and helps Persons with Child, as appears by a Votive Picture in the Church of Saint *Joseph* at *Lyons*, on the side of his Altar; her Child being Dead for some Days within her, she cou'd not be deliver'd thereof. Yet she no sooner beg'd his Assistance, but she was Deliver'd of it half putrifi'd, with safety also of her Life, which all dispair'd of. The like favour happen'd to a Woman at *Trevoux* who by a very hard Labour for three Days together, was brought to the last extreamity and danger of Death, in these streights she thought of Recommending her self to Saint *Joseph*, and Purpos'd to Confess and Communicate in his Honour, and to swallow a Paper that had touch'd

the Miraculous Oyntment of *London*, which she had no sooner done but she was happily Deliver'd.

He favours also Married Persons, giving them Children, one of the cheif Blessings of Marriage. as a Votive Picture in Saint *Joseph's* Church testifies, of one who wanted this Blessing, who had no sooner beg'd his Intercession, but within a Year she obtain'd it.

But to save the setting down many other Examples of Saint *Joseph's* powerful Assistance; the Testimony of Saint *Teresa*, and of many others of his Clyents, whom I have heard avouch the same Truth, is that he refuses nothing that is ask'd him, but provides a remedy in all necessities, which is a sufficient motive to make us all have Recourse to him, with all confident assurance of our obtaining our Petitions.

CHAP

# CHAP. XIV.

## *To exhort all to have Recours to Saint* Joseph *and Confide in his Powerful Protection.*

WE ought Piously to beleive, that the Mother of God has a knowledge from her Son, of what is good for our Salvation; wherefore if we do but Consult her, and desire her to advise us what is best for us to do to secure our Salvation, we cannot doubt but she will tell us, *Be Devout to Saint* Joseph, *Love my Dear Spouse Saint* Joseph. To prove this Assertion I will relate what Father *Balthasar Alvares*, a great Clyent of hers, and Confessour to the great Devote Saint *Teresa*, affirm's. Who being one Day Sick at *Valedolid* of a Violent burning Feyaer, one of the Religious that help'd him, shew'd him an Image of our Blessed *Lady* and Saint *Joseph*;

*Joseph*; and put him in mind of Recommending himself to the Spouse of the Blessed Virgin. *You have Reason*, says he, *for the Mother of God has expressly Commanded me to do so.* And as afterwards he own'd, 'twas in the Holy Chappel of *Laureto* where she gave him this Command. She gave the same advice also to Saint *Teresa*, who was Father *Balthazar's* Penitent, which caus'd her to have so great a Devotion to Saint *Joseph* and such a Confidence in him, that she stil'd him her Father, and those that follow our Blessed Ladies advice in this particular, may expect such a particular mark of her kindness and encouragement upon this account as she shew'd S. *Teresa*.

It happend that at *Avila* upon the Feast of the *Assumption*, whilst Saint *Teresa* was carrying on the Foundation of that Monastery, under the Name of Saint *Joseph*, that one Day whilst she was at her Prayer, she saw our Blessed Lady upon one side, and Saint *Joseph* on the other, shewing her extraordinary expressions of kindness; and amongst others, that which gave her an incredible Consolation, was a familiar treatment our Blessed Lady us'd towards her, takeing her by the Hand, aud giving her thanks for her Affection to her dear Spouse, and for her particular Devotion towards him. After these thanks she promis'd

promis'd her all sorts of Assistance in her Pious design, and in confirmation of her Affection, she made her a Present of a Collar or Chain of Gold, with a Cross hung at it, set with Precious Stons so resplendent, as she never beheld the like. This made Saint *Teresa* use her utmost endeavours to induce and perswade all to a Devotion to her Glorious Patron. And without doubt were we so happy as to Converse with the Saints now in Heaven, they wou'd joyn with her in perswading us to so Pious and Profitable a Work, by their own Example: For we Read in Saint *Gertrud's*, Life that upon the Vigil of the *Annunciation* of our Blessed Lady, she perceiv'd all the Saints in Heaven bow their Heads in honour of Saint *Joseph*, whilst his Name was Recited in the Quire, they looking upon one another with signs of Joy and Congratulation, to see Saint Joseph Honour'd upon Earth as they Honour him in Heaven.

Since therefore the Queen of Saints and Angels, and all the Saints and Angels themselves, take such a Satisfaction in seeing Saint *Joseph* Honour'd, can we think it proceeds from any other reason, than because they see this Honour done Saint *Joseph*, highly pleasing to God, and most profitable to Man. Wherefore let us

upon

upon this account renew our Pious Resolutions, of rendring him all Honour, and of Honouring him above all next to *Jesus* and *Mary*. Let us resolve to honour him all the Days of our Lives, especially upon his Feast Days, since ther's none more Belov'd, nor none more Worthy of our Love, than he, next to Jesus and *Mary*; Who obliges his Lovers by all sorts of Favours, wins their Devotions by Miracles, especially in matters of Life and Death, both of Body and Soul, as well for this Life as the next, and who most easily and favorably grants what ever is ask'd, and procures us a free access to *Jesus* and *Mary*.

Wherefore it was a profitable and imitable invention of the Devout *Henry*, Canon of *Charters*, to have recourse to Saint *Joseph*; since as the Learn'd *Gerson* remarks, having him on his side, he was sure also of his Son and Spouses Protection, Saint *Joseph* having their Power at his Disposal; and 'tis sufficient to take him for our Protector, to have him and their help in all our Necessities at the very first Petition, or even without asking it, as appears by the following Examples.

Saint *Teresa* making a Voyage with some of her Religious to Found, was gon out of the right way, and so engag'd with her Company and

the Rocks, which hung over a Brow of a Precipice, so that the Wagoner cou'd not go either forwards or backwards. Presently she go's to her wonted Refuge Saint *Joseph*, ordering her Companions to joyn with her in begging the Protection of her dear Father, they had no sooner done so, but they saw an Old Man, who cry'd to them with a lowd Voice, *Stand, for you will be lost if you go on.* Wherefore they ask'd him, *what way shall we go then?* *That way*, reply'd he, which seem'd impossible for a Wagon to go to; but on a suddain they found themselves Miraculously put into it, at which time they endeavour'd to find out the Old Man to thank him, but in vain as S. *Teresa* foretold, who assur'd them it was her good Father Saint *Joseph*, who had freed them from the great danger they were in.

'Twas for this Reason that the Exorcist of Sister *Jean* of the *Angels*, Mother-ess of the *Vrsulins* at *Loudun*, who knew his goodness and power, chose him for his Protectour in this work; For the Devils complain'd of Saint *Joseph*, by whose means they cou'd not molest the Religious at her Devotions.

And to prove that Saint *Joseph* even helps without being ask'd, or expecting our Prayers, the following passage that hapen'd at *Lyons* in the

Month of *September* last past, 1681. do's evidently prove; which I had from the Persons own Mouth, and is as follow's.

Mr. *Peter Evialvin* a Rich Marchant, coming upon the eighth of *September*, our Blessed Ladies *Nativity*, with a Friend of his to the Church of Saint *Joseph*, after some Discourse with his Friend, who was a Client of Saint *Joseph's*, about several Graces and Favours that Saint *Joseph* bestow'd upon his Clients; and of the Merits of this great Saint; conceiv'd a great desire to take him for his Advocate, and resolv'd to frequent his Church and to hear Mass in it the Thursday and Friday following. The next Sunday, within the Octave, upon which he put himself under Saint *Joseph's* Protection, as he walk'd in the Fields for his divertisment, he met two Men unknown to him, one of which shot at him with a Blunderbuss, charg'd with thirty hail-shot, all enter'd his Body without giving him any Mortal Wound, two or three stayd in his Belly, and one of them was beat flat upon his fore-head: His Wife and some Passengers coming to his Assistance, found him upon the Ground, and thought him Dead; but being taken up, the Wounded Man seeing himself all Bloody recommends himself to Saint *Joseph*, to whom

whom his Wife also makes a Vow; which succeeded so well, that her Husband recover'd his Hurts, within five Days and came to give thanks at Saint *Joseph's* Church for this Preservation, being perfectly well, and there Offer'd a Picture of this Miraculous escape, as a memory of his Gratitude.

Give me leave therefore to end this Treatise by joyning my Petition with Saint *Teresa's* and beseeching you if you'll not Beleive me yet, for the Love of God that you wou'd make tryal how advantagious the Devotion to this great Saint is, and how prosperous you'll find it by Expetience: For I have not sayd all I might have sayd, there being greater Advantages in Loving and being Devout to Saint *Joseph*, than the most perswasive Panageriſt, is able to Express. But beleive me who will, and let them that will Imitate me also, for my Part am resolv'd to Love Saint *Joseph* for Time and Eternity, not with a languishing but flaming Love, thereby to redeem time lost, nor will I prefer any object under God before him; for next after *Jesus* and *Mary*, *Joseph* shall have place in my Affections, in which I will persever to my last Breath, which shall be imploy'd in pronouncing these Sacred Names *Jesus*, *Maria*, *Joseph*: Live *Jesus*, *Mary* and *Joseph*. Amen.

FINIS.